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A Gift for Muslim GROOM

Muhammad Haneef Abdul Majeed

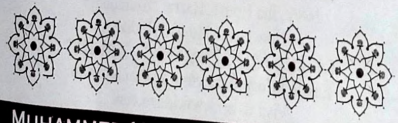
$ Gift for

Muslim Groom

A Guide for Joyous and Successfill Married Life

(A Complete English Translation of the

Famous Book *"Tohfa-e-Dulha"*)



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بسم الله الرحمٰن الرحيم

In the light of the Prophet's (Peace be upon him) saying, it is proven, that in the relation between husband and wife there are some specific obligatory rights for both of them, if these are taken care of, then the house may become a sample of the Paradise. All the same, if these rights are ignored, then this mutual relation becomes a curse inspite of comfort. Besides these obligatory rights, there are some desirable & fitting points also, if taken into consideration this relation becomes more powerful and everlasting.

It is the perfection *ofShari'at-e-Islamia,* that it does not compel anyone to obey it, rather its virtues and merits are told, that is if you perform accordingly what will you get in the Hereafter?

Thus, by obeying *Shari 'ah* one gets dual benefits, i.e. worldly benefits and afterlife benefits in the form of Paradise and Blessings of Allah the Almighty. By studying the traditions of the Prophet (Peace be upon him), we can guess how much stress is given to family affairs. The Prophet Muhammed (Peace be upon him) has said خیرکم لاهله وانا خیر کم لاهلی *(Best of you is one who is the best for his family and I am the best of you for my family).* Just guess from this tradition how much significance is given to family's happiness in Islam.

This book, **"A Gift for Muslim Groom"** is written by our friend Maulvi Mohd. Haneef and his some

companions, before this they have written a very useful book **"A Gift for Bride".** Both these two books, deal with the orders and decencies, in detail, regarding mutual relations of bride and groom alongwith some beneficial advices.

May Allah accept these books and guide the *Ummat-e-Xfuslimah* to work accordingly and may He favour Maulvi Sb. to sen e the Islam and Muslims likewise. In my opinion these two books should be in each and every' house.

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Contents

S.No.	Description	Page No.
I.	Foreword	12
2.	How would you Read this Book?	13
3.	The First Step of Nuptial Affinity …….	15
4.	Selection of Pious Wife	15
5.	One should look for these Qualities in the Would-be-wife	20
6	Faith	20
7.	Lineage	23
8.	Comeliness	24
9.	A Useful Advice	28
10.	The Ritual of Betrothel	31
11.	Precautions after Betrothel	33
12.	Message of the Sermon of Nikah *(Khutba-e-Nikaah)*	36
13.	The Dower *(klahr)*	43
14	Religious Status of The *Dovter(Mahr)*	47
15.	Amount of The DowerfA/aliQ	48
16.	Two Kinds of *Dower (Ma hr)*	51
17.	Easy Way of Paying *Dower(Mahr)*	53
18.	The Reality of the Dowry	54
19.	Something about Dowry	58
20.	The Flaws of Dowry	60
21.	Marriage or Business?	64
22.	Perdition of Dowry	65
23.	Anxious Moment for the Conscienced People	65
24.	Usurpation of Women	66
25.	Reformation of Society and Responsibility of the Youth	66

it Nuptials (Sohaag Raat) 68

TW k Saaswnv <Mamagc 70

A <U«r». A Walleema ... 74

Taking "crgwS'-oe 0: "thcG ;ri 76

f-efcv. and Roceiaeae .CMarruge 77

K-g-te w? ! vgtww does not Cease with Dowry 78

<»rw Bae Rum 80

-Method of Traditional *Hiileema* 81

:A- Sf " .c of .5—waer than *Far:* 83

ZC-rti_ *Walleema try* taking Loan 84

Short SLwyw; 85

»aract io <-; T <s>i ı. the Hit/eema Feast 87

Can ter *Walleema* Feast 88

*Walleema-e-ti^iKoor^* and Video-Coverage 89

Mácc Gatben.-^t and Unveiling 91

Standing 9!

Tic precept *of* Hating while Standing in Functions 94

Seftc G—aaśoe *far Ute Groom* 95

Sesocd Advice 98

-t>_c *cf tsc Groom io* his Bride in the First Night 100

.:. Sample Uaj u> Create Love Between Mother & Daughter-in-law 103

Is Haaeaid a Mctapnorical God? 104

4i Doc': Fco»d W *de from Practicing Shari'ar* 105

Doa'r G.ve -tr Paay to Make Wife Pious 107

-i-ıg Sta-.dwd *of your Mentality* 109

áue.iard of w *de i Love* 110

ft Mc should ixapcst their Wives 113

53. Two Qualities of Women are Praise-worthy 113

54. Love your Wife 114

55. Only Way to be Saved from the Unlawful 115

56. *"Ehsaan "* and Marital life 119

57. Enliven the Left *Sunnat* 122

58. Wives have the Right to Cool Down a Little,..... 124

59. Soft Tone and Sweet Words 126

60. An Idea to Act Upon this 128

61. Adopt a Preaching Way and not a Dialectic Way with Wife 129

62. One should Praise his Wife also 131

63. One Hidden Cruelty 132

64. Due to Disagreement of Wife Suffering is also an Endeavour 134

65. Increase in Love with Wife is a Sign of *Taqwa* (God Fearing) 135

66. To be Attached to Wife 135

67. Loving Wife is not Harmful 136

68. Wife..... a Sincere Friend 139

69. Save Yourself from Why?..... What?..... 151

70. If these Shortcomings Were in your Sister or Daughter 154

71. As you Close your Shop Lock its Tensions also 156

72. Don't Disgrace Someone Due to Other 157

73. Before Going Home 158

74. Don't make your Wife Sick 161

75. Avoid Criticism 165

76. Fault is yours 169

77. Those having Religious Thoughts..... 171

78. Perilous Mistakes 177

79. Another Perilous Mistake 178

[illegible] 1'9

[illegible] 1*5

[illegible] 1 8 4

[illegible] 1«4

[illegible] I*?

[illegible] 1X5

[illegible] 1«~

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[illegible] 190

[illegible] 19 1

[illegible] 191

[illegible] 192

[illegible] 19?

[illegible] 194

[illegible] I9o

[illegible] 19o

[illegible] 197

[illegible] 197

[illegible] 198

[illegible] 198

[illegible] |99

[illegible] 200

[illegible] 200

[illegible] 202

[illegible] 202

[illegible] 203

107. Show Generosity in Expenses 203

108. IM ... of Prodigality 205

t<W 1« f< *%M* t**M*fES'"*'- 205

1M t>. Generous vcmy-c.* «■* Income 206

111 1V re *he... Rights Of *''*es w Us? 207

112 **Xi,, .. .s. tv—■t-'Me D**iw of Living away from Home?** 208

111 **Who re 'he Be* Pemms*** 210

114 **Today's Es<f#gwe'** 210

115 t'Mnx^t -.-v Sfrx «' -he '-t «xt-cwd'tTon ' 211

116. tv Way of Opening Good Mamers 212

117 pnn't Be* the Mak!< nf A?'th 213

1t«. Onh the Companions of the Prophet had the Ability for this 214

119 Recommendation of Allah for The Peevish Women 216

120 Cure of Women's I 'nmannerliness and Ignorance 218

121 Don't Tease Woman as far as Possible 218

122 An Advice to the Parents of Groom 220

123 It Is Cnieltv not to Allow Son and Daughter-in-law... 223

124. Don't Keep Two Daughters-in-law Together as far as Possible 230

125. Is this Better...? 232

126. Second Harm 234

12'. Why all this Happened? 234

128. Third Harm 235

129 Forth Harm 235

130. A Nuisance for you and your Husband 236

131. **Meaning of Giving Separate House to Son and its Easy Way** 238

132. **At Least Kitchen Must be Separate** 240

133. **Piety of Wife** 243

■ 'f W-

134.	Aim of Wife	246
135.	Demand the Separate House by the Wife	249
136.	A Thinking Moment	252
137.	Asking Wife to Serve the Mother	254
138.	Causing Disruption Between Husband and Wife is a Mortal Sin	255
139.	A Request to the Groom	256
140.	Showing Favor to Parents Specially in Old-age	265
141.	A Strange Incident	267
142.	Recognize your Status and Don't be a Hen-pecked	269
143.	Family System	275
144.	Convince Children Politely	27M
145.	Take care of Children's Religious Training	2KO
146.	Differences and Fights Between Parents	2K<1
147.	Divorce and Irreligiousness Arising Out of it	2K5
148.	"Talaq" is Disliked by Allah Among Lawfuls	292
149.	Best Way of Talaq (Divorce)	2V2
150.	Will	2VK
151.	Will of a Pious Husband for His Wife	2S»K
152.	Will of a Pious Wife for Her Husband	301
153.	Summary	304
154.	Question Paper	307

INTRODUCTION

This hoc*' "jiQlPTFOR MUSLIM GROOM" deals w.th identifying Islamic rcsf'on' iiities of a husband towards his wife, persuading him1Wg ive wife her rights, pn"t'rl e.,,fhe.n_E fa,_1 hr_U l.o-le ' al way_ love for w|fc respecting wife, showing good behavior towards her, pleasant ways ofignonng her mistakes a nd saving his wife L .he d.^ed.enee of Allah and the .op.«•»< ng b" .huuph.v Io. all .ha relatives and women of .he ar a. e to ,d upon (he romrle.e religion, likewise a>,n_e l o down Muslim psychological principles to escape all the tensions, worries. confusions in between husband and wife, mother-m-law. daughter-in-law and sister in-law in such a way so as to create a prosperous and satisfied society. 1 hus creating love, affection, intimacy and good relation between husband and wife. If the groom acts upon the mentioned principles, then the house may become a sample of Paradise and the family members will get success & honour in the world and the after-life. A Muslim groom, after praying, should read this book by the intention to act upon it, so that Allah the F \ahed \r ith His grace may create true and hearty love, affection and intimacy in between the married couples, Amen!

Foreword

Hon would.yon read this book?

K mce, tho bci^k has a great importance for the family li?e ird if the family affairs are normal then onlx »rfo rriBtinn in society occurs; that's why it is our request tn pav full consideration and seriousness, towards its reformatory topics and righteous articles, to be extra ca^cfid of the diartccmings toxxards which this book has v.Hhdraxvn our attention These shortcomings are such that peneralH people do not care for them and bear losses htc cause of their ignorance . We hope that the study of this book will be done, keeping in mind our these requests:-

(I) Before reading the book pray Allah to make it the means of sour righteousness, to make your wife and your child a solace for you. make you one who fulfil their rights and one who treat the wife kindly.

(2) One important request is that you should read the book from the beginning to the end, no matter, how much time it lakes, but should be read completely. Best x\ ax is to dix ide its pages for daily reading.

(3) Another request is to keep a pen with y ou and mark the points \ ou feel y ou are erring in. read it repeatedly and pray Allah for \ our reformation . The second benefit of the pen will be. that while reading the book, if you feel something necessary and beneficial, either for the book or for the readers or for being a Muslim husband or father etc. please tell us we will be very thankful to y ou While reading the book pray Allah to create love and affection in between husbands and wives, to give (hem nghteous and pious siblings.

(4) Take a free time to read this book so that it may not create any tension.

In the end please pray for the soul of the h.»<|wj
the precepts, whose www, or ... <«uc had he lped u* in
publishing this book. May Allah lh< 1 «Hlt(d hjeif J. ..y Jhf
Majid Mahmud

I.HLtepoOS"^''1 Affinity

Selection of a pious wife

**«2KS^Sm and

J***** ^^^_,,^1, pSson Atkr

likewise cow ... visiting some places, and getting rejected, one becomes so

fcwwd. <M H> «Mm M"»"»•lhal»c h , h » · ave seen the

abnle tail? nmx «tcrcdy his <Uughl«. so.t ve ... ve

to mam him how es a to an unsuitable girl

In this way a well to do man is married to such a women who in any way was not suitable for him. then the whole hie becomes a battlefield for the husband, wile and their parents which sometimes lead to *Talaaq* <J *Khula'*.

So. the gnx>m must be courageous enough and must not allow Ins family members to be frustrated, hoping for a good affinity. Pray Allah and after scrutiny and due consideration proceed on and search a suitable match.

(1)1 irst of all pray either (2) two Raka't or as much you can *Salaat-ul-Haajat,* then ask, Allah the Exalted humbly and repeatedly. His Blessings in getting a good match for you. Pray in *Sajda* (Prostration) of *\afii* obligatory prayers.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَّاجْعَلْنَا
لِلْمُتَّقِيْنَ إِمَامًا

Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us

....^^ardofftevd) *Patterns for (ai)*

(Furqan :74)

keep reciting this supplication.

يَاوَهَّابُ هَبْ لِى زَوْجَةً صَالِحَةً

"0 The Provider! Provide me a pious wife. "

Recite this after optional and obligatory Prayers.

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ تَشْبِيْكِ اِلَى الشَّيْبِ

0 Allah! I take your refuge from the women who could make me old before the old-age.

This is also an important prayer one should give importance to it. The Prophet Muhammed (Peace be upon him i also had taken refuge with Allah from such a woman, this type of women is a hoop of neck.

The preceptors has said only of such a woman;

اَلْمَرْأَةُ السَّوْءِ غِلٌّ يُلْقِيْهِ اللّٰهُ تَعَالٰى فِىْ عُنُقِ مَنْ يَشَاءُ مِنْ عِبَادِهٖ

The bad woman is a hoop of neck, Allah, the Exalted put it in anyone's neck He wants.

Max .Allah, save each and ever}' faithful (Mu'min) Amen!

(2) Attach importance of good thought with Allah as a Hadees says.

اناعندظن عبدى بى

"7 am with the thought of my slave. "

(Bukhari. Kitabut-Tawheed H.No. 6951)

If we have good thought with Allah, then He will do accordingly for us, so with courage one must believe that lie will get a good and pious wife who will make this small house of the world a replica of paradise.

(3) One must do counselling as its important and stress is there in Islamic *Shari'at.* Allah has said in the Qur'an;

وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ

And whose affairs are by mutual consultation (Shoora:38)

وَشَاوِرْهُمْ فِى الْاَمْرِ

And consult with them upon the conduct of affairs.

(Aal-e-Imran:159)

Therefore counselling is more important then *Istikhara,* but counselling should be done with those who are experienced and capable of counselling, moreover some other things also should be taken care of; these people should be (1) religious (2) intelligent (3) experienced (4) confident. That is because such people will give you best of advices through their experience and intelligence and will take care of your secrets. Likewise one has to consult the elders of his family and the in-laws of the would-be-wife's brothers and sisters, that he is going to be married with so and so what is your opinion.

There was a person, in whom, the feeling of well-wishing gained up, he thought to get the Pleiades and Canopus married, but he was aware of the importance of counselling, not just like us, that, "whatever occurs in my mind is the best". He went to someone and consulted him, he told him:

عمرك الله كيف يلتقيان تزوج بكر للثريا سهيلا

وسهيل اذا ما استقل يمان هي شامية اذا ما استقلت

'0 the one! Going to marry the Pleiades and Canopus, ;uv Allah give you a long life to do these good uo^U but. think how they will meet. As when the Pleiades raises it become visible on Syria and when Canopus rises, it raises on Yemen".

One should care for the suitability of husband and wife also, is she suitable for our family or not, a great difference matters but little difference or diversity does not. Such as the would-be-groom is ver}' rich while the would-be-bride is very poor or conversely to this, she is highly qualified while he is not or conversely to this, she is a religious scholar while he cannot even read the Qur' an by seeing or com ersely to this, both the families must consider these points. The parents of the groom should also look for the family where she is brought up, how is her mother and sister....?

When you have different views, consult the intelligent and sensible persons of your family also, then pray Allah so that He may add His Help and Blessings in decision making. Recite the supplication of counselling which is:

اَللّٰهُمَّ اَلْهِمْنِىْ رُشْدِىْ وَاَعِذْنِىْ مِنْ شَرِّ نَفْسِىْ

0 Allah! Inspire me with the best for me I seek . (your) refuge by the evil of my soul.

(4) Taking care of *Istikhara* and must remember what the religious preceptors and godly scholars have described about it;

(a) There is no time restriction in offering the *Istikhara* prayer, that it must be read either in night or after *Isha,* according to *Ahaadees.* Thus one can offer this during the whole day, but should care for the prohibited time.

(b) Do *Istikhara* yourself, most of the people say that we are sinful, let us get *Istikhara* done by someone else. So, first repent of your small and big sins, seek Allah's forgiveness and then do*Istikhara,* Allah will accede to us much more.

(c) It is not necessary that the reply of *Istikhara* would come in dream only, rather keep an eye on the prevailing conditions whether they are favorable or not and there is any obstruction. If the conditions are favourable it means there are blessings in it for you, otherwise it is not good for you. Remember that counselling is better then *Istikhara,* consult the elders of your family and if you are still not satisfied then either repeat the method of *Istikhara* for seven days or offer 14 *Raka't* in two's and pray. These are the *Sunnat* methods, be content with it and keep yoursel f aloof from the customary methods. May Allah guide us to do*Istikhara* according to *Sunnat,* Amen!

One should look for these qualities in the would-be-wife

(I) FAITH:

The first or foremost quality in the women should be her faith, religion and piety. If the women is faithful, religious, fulfilling ail the decrees of Allah and the Prophet (pbuh) then the marital life will be durable, pleasant, dignified, full of mutual affection and pleasure.

The coming generation can be a great blessing for the *Ummat-e-Muslima.* after being brought up by an intelligent, pious and veiled lady. This quality should be sought in the beginning by each and every' Muslim.

The Prophet (pbuh) once said:

تنكح المرأ 4 gj) LjJ l*J ولحسبها ولجمالها ولدينها
فاظفر IAj yj-d' o Ixc- ک

The woman is married due to four (of her qualities/; (a) Wealth (b) Lineage (c) Comeliness (d) Faith. So get the faithful one, though your hands becomes dirty (it will take some time)

(Bukhari, Muslim, Mishkaat H. No. 2941)

So, every Muslim should make the faith and piety' of his w ould-be-wife, his standard acting on this advice of the Prophet (pbuh). he should tell his family members that he will marry only a religious, a veiled, and a girl having knowledge of the Holy Qur'an and *Hadees.* Allah will definitely bestow him a faithful wife, *In-Sha'Allah.*

The muslim men should understand that Islam is the only religion that teaches a women her duties towards her husband, parents-in-law, sisters-in-law. the whole family, the human being and also the animals. Religion will only save her from backbiting, falsehood, rudeness, betrayal, immodesty treachery. Only religion will restrain her from obeying the sensual wills and the Satan and to work according to him.

Only the religion will help in the children's reformation, bringing up, teaching them good manners, dignity, politeness, and modesty.

The sole purpose of marriage is mutual agreement, love, peace and true friendship. This is also a reality that as much as the mutual love and affection have access on the religion, nothing have on it because sometimes all the relations and connexions except religion are finished in the world itself otherwise these will be finished on Doomsday. There is a Prophet's (PBUH) saying narrated by Hazrat Ayesha (may Allah be agree with her) and quoted by Ibn-e-Maja, Dar Qutni and Hakim;

تخيروا لنطفكم وانكحو الاكفاء

"Select the best (women) for your sperm and marry among the equals". (Ibne-Maja. Kitabun-Nikah H.No. 1958)

Ibn-e-Maja & Dailami narrates the Prophet (PBUH) as saying:

تخيروا لنطفتكم فان العرق دساس

"Select the women of goodfamily for your children as blood Will tell". (Ibne-Maja & Dailami)

Ibn-c- Adi narrates the Prophet (pbuh) in his book "Kamil"

تزوجوا في الحجر الصالح فإن العرق دساس

'A/u'-n n rhe goo<//omz/r <m *the blood will tell".*

(Ibne-MajaA Dailami)

These .4hu\?./ee5guide the aspirants of marriage that they should select such wives who are: brought up in the righteous and pious families, brought up in the cradle of chastity and nobilit}' and who are the daughters of such parents who are of noble and respected forefathers. The secret of this, when a men gets married his children gets respect, nobility good nature. Islamic high morale, graciousness and perfection as if they have become their second nature.

In the light of this principle Hazrat Usman bin Abi-al-: Xas al-Thaqafy drew up his will telling his sons that, the man u ho wants to marry is like one, who sows seed so the man must see where he is sowing the seed, a women of bad caste and lineage really can't give birth to a noble and honorable child, so we have to chose the women of noble imeage though it may take some time.

Once Hazrat Umar (mabawh) said replying a querry: 'a hat right a child has over his father? He should give due consideration in selecting his mother, name and teach him the Qur'anic sciences.

Our Prophet Hazrat Mohammad (pbuh) has asked the *Ummal-e-Muslima* to select a faithful wife. This very

recommendation has a specific significance in today's life. That's why hereditary science has proved that the child carries his parents morale, physical and mental epithets by birth. Therefore if the selection of boy/girl is done on the basis of ancestral nobility, piety and sanctity then the children by birth will be having these qualities.

If the persons, intending to get married, want their children to be noble, pious, chaste, and faithful, they should consider and scrutinize their selection of spouse.

(2) LINEAGE:

After faith one should see; the family and the ancestors of the woman to whom he wants to marry, her etiquette, intellect and sagacity. That's why some older people have said: "Don't enquire about the school she attended but enquire about the family in which she is brought up".

One should marry a girl whose mother is noble and pious moreover if she is obedient, a true-loving and respecting one to her husband, then ultimately the girl will also be having the same qualities, therefore the instantaneous marriages do not succeed and one must avoid it. The criteria for perfect selection is to consider; her habits rather her wealth, her bringing up rather the dowry, her modesty' and nobility rather the price of her clothes or the mode of life. Enquire the relatives and neighbors about the girl's politeness, tenderness and compassion. Look for the family's behaviour, their religiousness and not the cleanliness of their air conditions, washing machines, handicraft items, decoration pieces and beautiful furnitures. See how dexterous,

neai and Jean .ire the n'sidcnls ol the house. See the prayer and val not the beautiful house, see the delicacy and elegance in them rather their B \ X M.A decrees.

Fialuate and assess the virtue and honor of one another and it best w a\ is to send the women of your fam i ly to their neighbour in order to enquire about the girl and her tamuy. as you are going to make her mother of your children, her brother will be their maternal uncle, her parents will be their maternal grand father/mother and. her sisters wtli be their maternal aunt. All these relations leave great impact on the moral and mental development of vh.crcr and leave great effects on them.

Due to these the lineage must be checked.

(3) COMELINESS:

After faith and lineage, the comeliness of the w raid-be-wife should be seen. One should decide his life partner with confidence, surety, insight and wisdom. Most of the boy s. their parents and sisters etc. fascinated by the made-up faces, finalized the affinity but alas! When the make-up is washed.....

It is better to see the girl in her house than in any of the functions, therefore it is better for the boy to see the girl as usual (without make-up etc.) before the marriage and the *Shari"at* has allowed this. One of the *Hadees* says: HazratAbu Huraira(mabawh) says: he was with the Prophet (pbuh). one man came and told "I had married an Ansari uomen" . The Prophet (pbuh) asked, have you seen her? He says no. the Prophet (pbuh) said. "Go and see there is

something in the Ansari women, their eyes are small."

(Muslim, Nisai)

The reason given in another *Hadees:* see that women! It will be more suitable to keep love in between you.

(Tirmizi, Nisai)

It means, if one wants to keep the love, intimacy, friendship and confidence safe and secure, seeing the girl by the boy is more important.

If going to be engaged and strong enough in his plan and ready for marriage, family members have checked her manners, character and lineage etc. each member of his family had approved her and decided in her favor after complete enquiry. The boy after consulting his mother/ sister about her features, characters and manners, has decided that she will be suitable for him, I have to cast a look on her just to satisfy the mind. Now by taking the advantage of the permission given by the Prophet (pbuh) the boy should see the girl, there are many benefits and philosophy hidden in it, though photos must be avoided neither ask for hers nor give her yours. Its worst evil is that to get one benefit, we have to pull down a number of religious restrictions and orders therefore it is not allowed. The other evil is that there is no reality in the photos and one can't guess correctly from the photos so it must be avoided. There are many more methods of seeing but taking her parent's permission is compulsory, if granted then proper method must be used. Many youths are heard saying when asked, have you seen your would-be-wife? Their simple reply will be "We have seen the religion and nothing".

Some say "My mother and sisters are ven intelligent, they have <wn and this is enough". Some say "We hardly have y one!, we :wk to see. it will be a problem". Some say "Why we should do it. it is not a custom in us".

Remember! We shall sueeecd only by returning to our real nobility and honor and by full) obeying the Prophet Mohammad tpbuh) According to the decrease in obeying the Prophet(pbuh) the honor, nobility prosperity and blessings ol the religion, and the world will decrease like w ire Don't depend merely on hearsays i.e. we have seen re faith only or the education, but the standard of faith is different in each person and the safety' of the husband and wife religion is in their living with love, regard, intimacy and confidence, to fulfil each other's rights, honor and safeguard each other's souls. Allah the Almighty' has pointed to this when He says:

هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ

"they are raiment for you and you are raiment for them" (Baqra-187)

it will be. when comeliness and lineage are also seen with faith To say that my aunt, mother etc. has seen her, then 0 my brother! Are you going to marry' or.....? You has e io spend the life with wife or.....? That's why reeing and checking yourself is better also. May be your parents have seen her according to themselves; she is ■. cry simple and will serve us very much or she wi 11 increase the dignity of the house.

Our friends who are entangled in customs and usages they are mistaken because after the saying of the Prophet (pbuh) no room is left. The real cause of flaws in customs and usages is that the life becomes narrow and the people can't obey the *Shari'ah* so it is better to discontinue all these customs and usages.

As far as hopelessness is concerned we have already said that one must have good thought with Allah so keeping good hope and thought he must see the would-be-wife if possible. Thus, it will not create any problem in the future.

Pay attention to one very important thing, in the above lines we have persuaded you to see the girl, but it is when you are fully ready either for marriage or for engagement, and all the formalities have been completed; faith, lineage, nobility, family and education all are up to your satisfaction and you have consulted your mother and sisters about her features which are also up to your taste. Then only one is supposed to see the girl and remember that one should not reject the girl due to a common or minor defect, it is mere selfishness and narrow-mindedness while the girl and her parents become heartbroken.

Remember, that the permission and persuasion to seethe girl was just to satisfy you in order to gain peace of mind that she is just as described by your mother and sisters, to remove your anxiety created by the discussion of the girl by your family's women, and not to reject the girl due to a common or minor defect which she cannot avert.

If you dislike her at first sight, as she is not such as

described by the family members than you must decline and refuse the girl without any hesitation, it would be better for y on and would-be-wife in order to li\ e a happy married life.

A USEFUL ADVICE

One useful ad\ ice is to collect the details of the girl, chosen by the sisters and mother of the w ould-be-groom, such as her age. her education, her religiousness, her physique, her parents' family, her father's occupation, religiousness, and politeness, nobility; regularity' in prayers of her brothers and sisters etc. After collecting all the details, the sensible members of the family should sit together after offering and invoking the prayer, by making the father or any other suitable person the *Emir* of the meeting .Then either any of the parents or the would-be-groom himself may consult each member, for example there are details of three different girls. Which of these three g rlswill be suitable for our family or which will be suitable for our brother. The *Emir* considering the opinions would decide w here to send affinity. if needed another meeting may also be held. The *Emir*, while taking the decision should honor the groom's opinion.

The greatest and foremost benefit of this consultation w ill be that one of Mohammad's (pbuh) *Sunnah* will be revived and w here *Sunnah* is revived Allah's mercy is there.

The second benefit of it is that mutual love and affection is established in between the family members, all the brothers and sisters will feel that the parents have given us importance and value, especially the elder married

brothers will be happy that the parents have consulted them for the marriage of their younger ones.

Its third benefit will be that this will be a collective decision rather than a single person's decision, no one can say that you have not asked and consulted me.

Nevertheless, the etiquettes of counselling should be described, which are:

fl) Each member of the counselling team should give his opinion one by one, if a person who already had given his opinion, wants to give another he should give such in the end after taking the permission of the Emir.

(2) One should not interfere in someone's opinion, rather he can give the benefits and ingenuities in his opinion.

(3) Opinion should be given as a mere opinion not just as decision. If one's opinion is not granted he should neither quarrel nor taunt nor say that I was saying this earlier if anything wrong happens. If you had accepted my opinion it would not have happened etc. All members of the counselling team should agree with what the *Emir* or head of the family has decided.

If counselling, by the sensible and confidential family members, is done keeping these etiquettes in mind then *Insha'Allah* many virtues will come.

If it is not possible then the groom after collecting all the informations should contact and consult a religious scholar, who is aware of the local people's mood and their mode of life. If mind accepts, send the affinity or see the girl and this seeing will help in decision-making.

Max Allah create true love betxveen husband and would-be-wife. accept them in the service of the religion and make each of our pleasure, as well as our grief, the means for the spreading of the religion (Islam).

THE RITUAL OF BETROTHAL

It means that the affinity for a son or daughter is send to a home after due consideration and *Istikhara,* while a date is fixed to finalise the marriage by the elders of the family and a treat is given. It is neither necessary nor unlawful, if a gift is given as memento to show pleasure or as a sign of confirmation of affinity, but it should be within *lheShari'ah* limitations. (Neither men and women should be mingled nor boy and girl should come face to face nor they put rings in each other's fingers. "Only the women of the boys' family would give the gift to the girl after congratulating her". Without thinking of exchange while ever}'thing should be done simply). It is not necessary that the girl's family should also give a watch etc. to the boy, this very exchange system transforms these into customs and rituals that is prohibited. There should not be photography in the function. The prayer's time should be taken care of. An elderly woman should consult the women of girl's family for the dower and the date of marriage while the men should settle in men. At the same time, invocations must be continued so that there be the Blessings of Allah.

This was the simplest way-It is not sagacity to be in debt either in order to comply with customs or as a mere show in the kith and kin or to become famous. At present, the gathering and expenditure in this function is such that a person has said seeing these "Bring a Qazi to perform matrimonial rites". Why so much of complications in betrothal.

nietv is another important point, that is do not delay the mamagc unnecessarily after the betrothal, as this leads io certain rituals and customs such as loads of fruits and steals in addition to suits on both the Eides, ail these are prohibited tn Islam but they are the integral part of our societ) There are sonic law ful actions which has become cuslomaty part of the betrothal, if one does not do that he is ashamed of. all these are prohibited and sinful. Then, this exchange itself is a burden for both, sometimes due to this, the relation are so strained that the affinity is broken. Is there any wisdom in creating a tense situation by complicating it (betrothal) - the prelusion of the marriage.

Therefore we request humbly and especially to the would-be-groom to convince his parents that there is no use of so much expenses and botherations, inspite of all these some will be pleased and other might be displeased, while pleasing the Creator is easy, as His pleasure is in abiding bv the *Shari'ah.*

We are marrying in accordance with the order of Allah the Almighty and the Prophet (pbuh), that's too, to be saved from the sins. How is this saving from the sins for which we have to do hundreds of sins while betrothal is only its prelusion. It is better to do any business in the name of would be husband and wife with the money we are expending in these, or to give this very' amount as a deposit/ advance to the landlord of the house where they (bride & groom) may live on rental or if there is only one son and the mother will become alone while the groom and bride live separately, then one may buy a house or a flat and give

it on rent to secure extra money *for them. So that, they live a life of their choice,* free of altercations between mother and daughter-in-law, free of differences between different sisters-in-law, they keep visiting the elders, serving and consoling them as much as possible.

So, don't let the betrothal become a custom. We have written a short essay on "the betrothal", hoping by the grace of Allah, that after reading it you will try to be saved from wrong and irreligious customs at the time of betrothal, moreover, you will pray and toil in saving the Muslims from lhe customs.

But Alas! Today the wealth of Muslim and his ability are being spent on such rituals which neither have the benefits of this world nor of the after-life. Would that these Muslim men and women had spent their lives and ability in diverting lhe infidels to Islam and in inciting the Muslims to abide by *k Shari'ah.* Many would have entered in Islam, become faithfill, thus ignorance would have ended and knowledge and practice would have prevailed. If the wealth spent by the Muslims in marriages and betrothals is collected many madarsas, hospitals and schools might have been run by it and many mosques might have been built by it.

PRECAUTIONS AFTER BETROTHAL

After betrothal but before *Nikaah* there is an evil in our society, that is, the boy meets his fiancee, call her on phone, goes with her for entertainment without feeling it wrong, he enjoys by thinking about her mere "nearness" when she is not his lawful wife, all these things make Allah the

Almighty unhappy and avert His mercy. Muslim bride and groom must axoid and protect themselves from these evils.

Nou we are copying two questions from one of the renowned scholars. MauIx i Mohd. Yousuf Ludhianvi's (may Allah bless him in age) famous book *"Aap ke Masai 'I aur irtka f:!"*. read them carefully and understand, so that you max consider its contempt of being wrong, and be saved from these ex ils and try to save others also.

Question No. I

One person was saying" meeting, calling on phone and strolling with the fiancee is not good". I told him, "this is xhat prevailing in our society and no one feel it wrong". Then he could not clarify my querry, because of this I am confused. Is it really not good?

Answer

The fiance before*Nikah* is *non-Mehram* (marriageable) as he is like a general man and mingling of the girl with him is prohibited. Your saying "it is preavailing in our society, no one feel it xxTong" is not correct as in good and noble societies it is felt veiy bad. Moreover, if any thing becomes a custom in any society, this is not a proof of it being allowed. A wrong custom which is against the *Shari'at* is itself reformable. In our colleges and universities the girls stroll about freely with unrelated boy s, will this be lawful?

Question No.2

How should be the relations between boy and girl loving each other before marriage-meeting, talking with

each other, without being guilty of any immoral posture-ln this way, is there meeting religious?

Answer

Seeing the girl once, either himself or by any confidant woman, with whom he is planning to marry is lawful, but before marriage neither "relations" more than this between boy and girl, nor chatting nor meeting is permitted. Their meeting before marriage is in itself an "immoral act".

MESSAGE OF THE SERMON OF NIKAH

\ow we are copying an article, of Mufti Taqui I'smani Message ofthe Sermon of Nikah" published in daily Jung Karachi, to clarify the aim and importance of marriage.

Possibly, there may not be a person who has not attended any marriage function. Almost marriage celebrations are held daily and are attended by hundreds of people. You would have seen in these functions that before proposal and consent, the master of (marriage) ceremony reads a sermon though this is not an inevitable condition for the validity of *Nikah.* Without this also, if in the presence of two witnesses, the proposal and consent is done, the marriage will be valid. But the Prophet (pbuh) used to read the small sermon before marriage ceremony, and he had taught its first words to Abdullah-b-Masood (mabawh).

These are the same words which we hear from the master of the marriage ceremonies *(Qazi-e-Nikah)* in almost each marriage function. Generally the words of sermon, their aim and meaningfulness are lost in the comic disturbances of the marriage. They are heard inattentively and if the gathering is huge and there is no loudspeaker then most of the people, could not listen these words, the people are seen talking each other at the very time of this sermon.

Il is also the dilemma of this very inattentiveness that people, who spend lacs of rupees on the function,

Jo not take care to spend a little more on loudspeaker so that, the sermon, the proposal and the consent, the real essence of the function could be preformed in a peaceful and dignified way and the people could listen these auspicious words peacefully without any uproar.

However! If the sermon is heard, generally it is thought as a mere benediction, while its aim in the mind of general people is to get blessings only, nothing more.

Therefore, there may possibly be a men who would have tried to understand the meaning of these words, why these are read on this occasion and how these are related with the marriage? Since these words are approved and taught by the Prophet (pbuh) himself, hence we must understand its meaning, aim and background, so that we could really know the meaningfullness of this blessed *Sunnah.*

These words begin with the praise of Allah, while we being Muslims, are advised to begin our every important work with the praise of Allah as no work in this world could be done without His help. Marriage is the most important turning for the two lives who are starting a new chapter of their lives.

We are specially taught to begin this journey (new life after marriage) by the praise of Allah and supplications. How beautiful and comprehensive are the words of praise and supplications taught to us by the Prophet (pbuh), we can guess this by their translation. The Arabic words are:

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه،
ونعوذ بالله من شرور انفسنا ومن سيئات اعمالنا من يهده الله فلا
مضل له ومن يضلله فلا هادى له ونشهد ان لا اله الا الله وحده لا
شريك له ونشهد ان محمدا عبده ورسوله (صلى الله عليه وسلم)
وعلى آله واصحابه اجمعين اوكما قال عليه الصلوة والسلام

.4h" *the praises are for Allah, we praise Him, we*
5c" < (*help from Him.* we *seek pardon of Him, we*
:W 1 ' *in Him. we rely on Him.* we *take refuge with*
Him from the evils of our souls and our deeds. No
one can seduce anyone if He wants him to be
guided while no one can guide anyone if He wants
him to be seduced. We witness that there is no God
except Allah. He is alone, He don't have any
partner, we *witness that Muhammad is His servant*
and His Messenger. May Allah pour His mercy and
peace on him, his progeny and companions.

(Muslim Babul-Jumu'ah H.No. 1436)

At the time of Nikah not only the bride and groom, but their family also are on tender edge of their life-if they find themsekes congenial then the house may become a sample of heaven otherwise it (marriage) becomes a headache for both the families.

Therefore, we have been persuaded to "seek His help" by praising Him. Since, generally the discords in marital life are created by our own malice and misdeeds, hence, relying on Allah. His refuge is sought from the evils of our

own misdeeds. His help is sought in guiding us to right path and saving us from seduction. Since, all these praises and supplications are useless without having full faith in the unity' of Allah and His Messenger therefore, witness of His unity and the Prophet (pbuh) are being renewed. In the end, Allah's blessings on the Prophet (pbuh) are invoked as he only brought us the guidance.

These are the introductory words of the sermon of Mi. after these words generally four verses of the Holy *Qur'an* are recited. The first verse is from *Surah Aal-e-*towt verse No. 102.

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ

"Oye who believe! Fear Allah as He should be feared, and die not except in a state of Islam. "

The second verse is the first verse of the *Surah Nisa;*

يٰاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ
بِهٖ وَالْاَرْحَامَ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا

"0 mankind! Fear your Guardian Lord, Who created you from the single soul, created, out of it, his mate, and from that twain scattered (like seeds) countless men and women; fear Allah, through whom ye demand your mutual (rights), and be heedful of the wombs(that bore you); for Allah ever watches over you. "

While the thud and forth are twin Sira/i *Alizaab* verse 70-71

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ

وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

"0 y< Uio \ ' lieve:' Fear Allah, and make your
mmu siraighl forward: that He make your
iW«ci whole and sound and forgive you your
sins he that obeys Allah and His Messenger, has
dttod attained his great victory. "

Hie Prophet (pbuh) has selected specially the above mentioned verses from amongst the countless verses of the Holy Qur'an, there must be some great expediency. If considered. one will find that the main topic of these verses is" fearing Allah". all these verses are starting with the word "fear Allah". An ignorant person can say, what is the link between fearing Allah and marriage?

& But a person, who knows the ups and downs of the life, delicateness in the husband and wife relations and the intricacies of marital life, can say that "fearing Allah" is mandator) in order to fulfil each other's rights. The relation of husband and wife is very delicate, their emotions and real natures are so much opened before them that can't be opened before anyone.

A man can conceal his maliciousness in the veil of external grin, can cover his interior with beautiful words and gill of politeness before others, but before wife he can't. Anyhow, he has to come out of this sheath of plausibility, if this intenor of the man is not having "fear of Allah" he will ruin the life of his partner.

The sufferings received by a wife from her husband, ^|d not always be compensated by a court, as most of iliese sufferings are such that she can't tell these before my of her close relatives rather in a court.

Likewise, a husband could have some complaints mainst his wife to which neither he has any solution nor anyone else, its only solution is that both of them should (live "fear of Allah" in their hearts.

It means they should have the feeling of being entrusted to each other and they are supposed to defend fcbefore Allah. They could be saved from the wordly faeifthey harass their life partner, but one day while toiling before Allah, they would have to pay the penalty of their each and every usurpation. This feeling is called Ik "fear of Allah" and this is what impose restriction on Ik soul in the solitude, where no one is to see him.

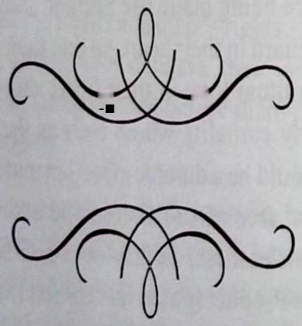
The Prophet Mohammad (pbuh) wants when a man andwomen are being made life partner, they should have ^invisible guard in their heart, so that their friendship be Me and mutual love in their heart should not be the resulT of timely carnality which ends as the time passes. Mthat should be a durable affection under the shadow of "fear Allah" free of selfishness and adorned with the '^ings of selflessness, faithfulness and well-wishing, ^fswhy the Prophet (pbuh) has chosen these verses, in ^ali sermon, starting with an order of "fearing Allah" Visits basic message. (JUNG)

SUMMRAY

(1) The sermon of Nikah and the proposal and consent are the real essence of the marriage function, one should hear these with respect.The organizers of the function should try to arrange the loudspeakers.

(2) We are advised, after Allah's praises in the sermon, to fear Allah which means that, when a man and women are being made life partner, they should have this invisible guard in their heart, so that their friendship be durable and the mutual love in their heart should not be the result of timely carnality which ends as the time passes.

Dear readers! If you have got this book after being married then also it is useful. Modify your conduct according to the guidance given in this book because "the prodigal deserves no reproach after his return"



THE DOWER

The first incumbent *right of the wives* upon husband islhedower, although, without it no one can be married but there are certain deficiencies and imprudences in it. We are mentioning these here, may Allah help us to be saved from the deficiencies and imprudences and act according lolhe luminous and auspicious traditions of the Prophet (pbuh).

When a Muslim decides that he will live by conciliating Allah. He will prefer only the commands of Allah, will neither prefer the customs nor the society nor lhekith and kin, and he will abide by the traditions of the Prophet (pbuh). He will try his best for the revival of the Sunnah in the marriages and in all the stages of Muslim's life. Allah will help such a Muslim, make him medium of guidance while *Sunnahs are* revived by each of his actions. May Allah keep us alive, while obeying the traditions of the Prophet (pbuh) and give us death on these.

General **deficiencies in the dower:-**

(I) While settling the dower, the parents and relatives of the bride do not pay attention to the capacity of the groom, rather they only want to settle for the maximum, which sometimes lead to disputes and in some cases the marriage is withheld due to this very dispute. They take pride in settling for a higher dower, while it is a pride of pre-Islamic days and it should be condemned. If higher dower would have been an honor or supremacy, then the dower of the

wives and daughters of Muhammad (pbuh) would have been higher. The Prophet Muhammad (pbuh) had not settled the dower of his wives or daughters more than 500 *Dirhams,* which equals to 131.25 *Tolas* of silver. Suppose the rate of silver is Rs.50/- per *Tola* then the value of 131.25 *Tolas* of silver would be Rs.6563/-. (this figure may very according to the fluctuation in the price of silver, anyhow the weight should be 131.25 *Tolas'),* this is called *"Mahr-e-Fatimi"*. Some eminent scholars, when requested to perform matrimonial rites, used to say "'Settle for *"Mahr-e-Fatimi"* then only we will perform otherwise arrange for another".

Briefly, the Muslims should take pride in the good examples *(Uswa-e-Hasana)* set by the Prophet (pbuh) and should settle for such dower as the Prophet (pbuh) had for his wives and daughters, whosoever is more honorable then him (pbuh). Even though settling for a higher dower than this, is not a sin but taking pride in higher dower, instigating dispute and making it a base for mutual strained relations should be avoided as they are the works of pre-Islamic period.

(2) The people in some rural areas consider that the dower of Rs.32/25 is *"Shara'-e-MuhammadT"* though this amount does not equal to even the least limit of dower, but people consider that this is according to *"Shara'-e-Muhammadi"* which is completely wrong. Allah knows from where this all

begun, but alas! for the *"Miyan Jee"* (teacher in mosque school) they also do not tell this theorem to the people. The least limit of the dower according to Imam Abu Haneefa is 10 *Dirham* (2 *Tolas* and 7.5 *Mashas* of silver) settling the dower lesser than this is not lawful. If someone has fixed lesser than this then dower of 10 *Dirham* is obligatory.

(3) Paying dower is not considered necessary. It is in vogue that wives forgive the dower. It is worth consideration that the dower is just like other payable debts for the husband. Though the wife can forgive the whole dower or a part of it, but considering it unpayable from the beginning is a huge mistake. It is quoted in a *Hadees* that "a man who marries and has no intention to pay the dower is an adulterer."

(4) There are many flaws in our society, one of these is that taking dower or part in the legacy by women is considered improper. Therefore they consider forgiving necessary though inevitably otherwise they are disgraced in the society. It is a duty of the religious class to efface this social vice, cause to be given the dower and the part in the legacy to the women. If they want to forgive, then they should be told to take their right, keep in their possession for sometime then they may return if willing and they should not be compelled for this.

(5) Another flaw in the dower is that, if the wife died before her dower is paid then it is embezzled. However, according to *Sharia't-e-Islamia* if wife

dies before being together in one place or intercourse, she should be paid half the dower otherwise full dower should be paid. This dower must be included in her legacy and distributed among her legal heirs while this must be asked from Ulema.

What prevails in our society is that, if the woman dies in her in-laws' house, they get hold of all her legacy and don't give any thing to her heirs, while if she dies in her paternal home they get hold of her legacy and don't feel necessary to give the husband's share whereas taking unlawful possession of the dead's wealth is a cheap act and unlawful wealth not only causes misfortune and inauspiciousness but also ruins other wealth. May Allah bestow us the faith and wisdom and save us from erroneous customs and rituals of pre-Islamic period.

The Prophet (pbuh) has said about dower; Hazrat Abu Salma (mabawh) says, I asked the mother of faithfuls, Hazrat Ayesha Siddiqa (mabawh) what was the dower of the Prophet (pbuh) for his purified wives. She said 12.5 Okas which Corresponds tO 500 *Dirhams*. (Muslim, Mishkaat 277)

Hazrat Umar bin al-Khattab (mabawh) said, See! Don't increase the dower of the women, if it would have been the cause of honor in the world or a thing of abstinence near Allah then the Prophet (pbuh) was more deserving of this. It is not in my knowledge that the Prophet (pbuh) would have married any of her wives or daughters for more dower than 12 Okas.

(Ahmed, Tirmizi. Abu Daud, Nisai, Ibn-e-Maja, Darimi, and Mishkaat- 277)

Now we are copying an article *"Mahr ki Shara 'i Hoisiyat"* (religious status of the dower) by Mufti MuhammadTaqui Usamni, published in the daily Jung dated 12-11-1995. Before reading it pray Allah, so that He may guide us to the right path and make our pleasure and mourning as well as our illness and health in full accordance with the Simno/?, Amen!

RELIGIOUS STATUS OF THE DOWER

A few days earlier I saw a matrimonial deed, the passage "Rs.32/- *Mahr-e-Sharai"* was written in its *'Mahr'* column. During conversation with people before this also, ii was felt that only God knows, how people started considering Rs.32/-as *"Mahr-e-Sharai"*. The impression, 'ii is commendable in the *Sharia't* to settle the dower as teas possible", is quite common. Inspite of this there are certain misconceptions among people regarding the dower i'hichshould be abolished.

"Mahr" is basically an "honorarium" which is given ḃvahusband to his wife, while its purpose is to honor the "omen. It is neither the price of the woman, so as to consider her as sold to the husband after paying it and now she is just like a bond-maid, nor a mere fictitious action "hich is not supposed to be paid. *Sharia 't's* motive by making to dower of wife incumbent on the husband is that when a

®an brings his wife to his home he should defer her suitably and give her a gift in accordance with her esteem and deference.

Therefore, the *Sharia't's* dun is neither to settle the tower so less that the sense of deference and esteem would

vanish completely nor so excessive that the husband could not pay it and at last either he bid farewell to the world (die) without paying it or be compelled to get it forgiven by the wife. By the *Sharia't's* point of view each women's real right is that she be paid the "*Mahr-e-Misl"* (customary dower). *"Mahr-e-Misl"* means such an amount which is being settled generally for the women of bride's family and if there is no woman in her family then the amount being settled generally for other women of the same status as of her. that is her *"Mahr-e-Misl"*. And according to *Sharia't*, wife is entitled to receive *"Mahr-e-Misl"*.

Due to this, if at the time of marriage neither *Mahr* is fixed nor settled through mutual consent, then *"Mahr-e-Misl"* would be considered incumbent automatically and it becomes necessary' for the husband to pay her *"Mahr-e-Misl"*. However if a wife is agreed happily on a lesser amount or the husband settles happily a higher amount then the *"Mahr-e-Misl"*, this also is lawful.

AMOUNT OF THE DOWER *(MAHR)*

The maximum limit of *Mahr* had not been fixed in *Sharia't* but the minimum is fixed and that is 10 *Dirhams (2 Tolas* and 7.5 *Mashas* of silver) according to *Fiqh-e-Hanaft.*

10 *Dirhams* or 2 *Tolas* and 7.5 *Mashas of* silver is equal to about Rs.700/- according to current rate, it doesn't mean that so much *"Mahr"* is chosen by *Sharia't*, rather it means that if a women herself is agree for a lesser *Mahr* than this, *Sharia't* does not agree for this, because the aim

ofWfl/ir (deference and esteem of women) is not fulfilled. This minimum limit is prescribed keeping in mind the financially weaker section, so that, they also can marry if a women is agree.

It doesn't mean that the *Sharia't* wants *Mahr* to be Rs.700/- and this amount would be called as *"Mahr-e-Shara'i"*. The people who settled for Rs.32/- as *Mahr* and calledit *"Mahr-e-Shara 'i"* have made two mistakes;

(1) The value *of 10 Dirhams* might have been Rs.32/- at any given time and)hey had considered it to be Rs.32/- forever.

(2) The minimum amount of *Mahr* fixed by the *Sharia't* was thought to be chosen one by *Sharia't,* and any higher amount could not be settled, though this conception is absolutely baseless.

This could be guessed by the Prophet's (pbuh) action when he himself fixed *Mahr* of his daughter Hazrat F atima Imabawh) at 500 *Dirhams* which equals to 131 *Tolas* and 3 *Mashas* of silver, while its value according to current rate is about Rs.35000/- (thirty five thousands Rupees). The Prophet (pbuh) himself also has settled the *Mahr* of most ofhis wives almost the same, which is in accordance with the middle class. Some people has given the name *"Mahr-e-Sharai"* to this very *"Mahr-e-Fatimi",* and in all probability they mean that settling for a lesser or more *Mahr* than this is not chosen by *Sharia't* this conception is also not right. There is no doubt, if both the parties would settle for"*Mahr-e-Fatimi",* while their intention should be

that the amount fixed by the Prophet (pbuh) would be moderate, blessed and they would be rewarded for following the *Sunnat* also. Then this feeling is much blessed and commendable, but to consider it as *"Mahr-e-Shara 'i"*, in the sense settling for a lesser or more amount then this is unlawful, is not correct. Whereas there is no harm, according to the *Sharia't* in settling for more or lesser than this amount.

One should keep in mind the deference and esteem of the women as well as the capacity (financial position) of the husband while settling *for Mahr*. The preceptors who have prohibited people from settling more *Mahr*, their main intention was that if *Mahr* is settled beyond the capacity then it becomes a mere red-tapism, which is never paid in reality and the sin of not paying *Mahr* remains on the husband.

Secondly, sometimes there is the intention of ostentation in keeping a higher *Mahr* and people settle for unusual *Mahr* just to show there pomp. Both these two issues are against the disposition of Islam. That's why the preceptors have prohibited people from settling unusual *Mahr*, while there is one incidene of Hazrat Umar (mabawh) about it, to be remembered;

Once Hazrat Umar (mabawh) in a speech during his caliphate said not to settle for more *Mahr*. A women objected and said that the *Holy Qur 'an* has used the word *"Qintaar"* meaning a heap of gold or silver for *Mahr*, which means that the *Mahr* could be a heap of gold or silver, then why are "ou prohibiting from settling more *Mahr?* Hazrat

Umar (mabawh) after listening to the women said in fact the argument of the women is correct and to prohibit from settling more *Mahr* in general is not correct.

Which means if ostentation is not intended, while intention and capacity to pay is also there, then settling *wtMahr* is lawful if any of these is intended it (more *Mahr)* is unlawful. While *Mahr* is being mentioned, one more point be clarified and that is, kinds of *Mahr*.

TWO KINDS OF *MAHR*

Two kinds of *Mahr* are famous: *Mahr-e-Mu'ajjal* (Prompt Dower) andMa/rr-e-Mz/-<//7<z/(Defferred Dower). Since these words are heard in the marriage functions only, that's why most of the people don't know their meaning. Prompt Dower (*Mahr-e- Mu 'ajjal*) is that which becomes necessary' for husband just after marriage and now it is his duty'either to pay at the time of *Nikah* itself or whenever she would ask for it, but generally the woman in our society do not ask for it, it does not mean that it is not necessary to pay rather it is a duty of the husband to be relieved of his responsibility as soon as possible without waiting for the demand by the woman. Whereas, Deferred Dower *(Mahr-t-Mu-ajjal)* is that for which the two parties have fixed a dale. The payment of this kind of *Mahr* is neither incumbent for the husband nor can the wife ask for it before the fixed dale.

Thus, dower being deferred means that at the time of marriage some date is fixed for its payment, but in our society the date is not fixed rather it is said that so much

dower is deferred. While according to our society it means that this much amount of dower will be payable when the marriage will come to an end i.e. if divorce happens or any ofman or woman dies.

One more notable point is that, in our society, the ornaments given to the bride by the husband had no link with *Mahr*, it is not the property of the bride, and rather it is given to her for temporary use. The wives neither can sold it nor can present it to anyone nor can use it in anyway without the permission of husband and if Allah forbid, the divorce happens then the husband takes back these ornaments. Therefore the dower is not paid by these ornaments, however, if the husband tells his wife clearly that I had given these ornaments in your possession as *Mahr* then only one can consider it a *Mahr*. In this case, the wife being the owner can use it as she like and it can't be taken back from her in anyway. Besides this, if the husband clarifies that it is your property and do not consider it in the dower, then it will be the property of the wife and the dower should be paid separately.

However! It should be clear that determination of *Mahr* is not merely a customary or insubstantial procedure done without consideration rather it is a religious obligation which needs complete seriousness. It is a serious matter which should be clear and evident legally (according to *Sharia't)* and should be paid accordingly. It is very much unjustice that one did not think of paying it his whole life and when he is on the death-bed, seeks forgiveness from the wife, when there is no way for her except to forgive due to the pressure of the situation. (With thanks from Jung)

EASY WAY OF PAYING *MAHR*

Now we are giving some easy ways for those husbands whose dowers were fixed beyond their capacity jjidnow they want to pay the dower. Whether they thought [itspayment after reading this book or getting knowledge from any other source.

1) Generally the ornament given to the wife at the time of marriage is the property of husband and he only pays its *Zakaat*. Give her ornaments equal to the quantity of *Mahr* and make her the owner of that much quantity' clarifying her that it is your *Mahr*, now you have to pay its *Zakaat*.

2) To pay a certain amount monthly and tell her that I will pay your *Mahr* in instalements.

ll) While giving pocket-money to the wife, intend that you are paying her *Mahr* and tell her about this.

II) While giving a costly gift either at any auspicious occasion or at the time of any Islamic festival, intend *of Mahr* and tell her.

THEREALITYOFTHE DOWRY

We came to know by studying the Hindu laws, that there is no share of a Hindu woman in the legacy, that's why, she is sent out as a bride after decorating her well and giving her a lot of things at the time of marriage. The best way of Hindu marriage is called "Brahma" in which there is a conception of presenting the girl, it means that the father has gifted the girl. Now she has no connection with the family, due to this she is sent out as a bride with a lot of ornaments and other things according to the capacity of the father, just to win over her. Now she can't come back to his father's house, could not live without her father and mother-in-law, can't get share in father's legacy, can't marry again after the death of her husband, she is either supposed to die by burning or have to spent the life as a widow.

Theauthorofthe book 'Theposition ofwoman in Hindu civilisation'has written, "The bride should be given in marriage F alongwith suitable ornaments, but their number and price is left entirely to the discretion and ability of the bride's father"

In the earlier days this law of dowry was for the upper-class Hindus,later on, it became so common and remained increasing day by day. that the Indian Govt, had to pass the Dowry Prohibition Act in 1961, in which there was a provision of six months' jail and a fine of Rs 500/- for the person giving or asking for dowry.

Due to the ignominy of dowry[7], in India many newly weds are being punished by burning for uncommitted sins while the rule of nature and providence is being laughed at.

According to a report of 1975 only in Delhi, 350 (tides were given death either by burning alive or by plating or by hanging till death. Between June 1980& 1$, only in one area of Maharashtra 200 women were a||{dlikewise. In Lucknow, one newly wed bride is being jticed for dowry on every 5 th day.

(Deccan Herald Bangalore 3/1/1989)

In our country though they are not burnt alive rather Jive and helpless bride is being jeered and taunted by aKherand sister-in-law (husband's mother and sister). In jilion to this, to guess the number of innocent girls, who :esacrificed for dowry by the in-laws' family, is very' Mt ie the brides whose life had became a curse due ^demands of mother-in-law and husband's sister, some :ta demands are;

Give something at the birth ot a child to husband s sister and mother-in-law……

Give something in the marriage of husband's younger brother……

Give something on the festivity oi Lid……

Give any golden thing in the marriage of husband's younger sister……

Give in greeting to the husband's sister on the birth of a son……

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'^something as (we are) going for Haj……

Give gifts to all by name after retuning from Haj.....

Give as the father has come back from a journey...

Give as the brother of the bride is married.....

Give dry fruit as winter has come.....

Give summer fruit in summer.....

The brides can neither fulfill the demands of begging husbands and the in-laws nor can increase the helplessness and destituteness of their poor parents by pressing to fulfil these illegal and unlawful demands.

Therefore, either they will prefer to suffer all these with chagrin or by taking poison or by putting a noose round their neck to save themselves from this embrassment forever. Due to this, the incident of suicides by the brides are increasing day by day.

So, a wise groom and his family members must try to abolish this faulty custom from the society, as it is ruining the society, is a revolt against the law of nature , is a social cruelty, is the gateway of greed and avidity while there is no proof of these in the Qur'an and Islamic jurisprudence. If it would have any importance in the *Sharia't* it would not have been neglected.

The Prophet Mohammed (pbuh) had married his four daughters and had not given the down' to anyone. The things given to Hazrat Fatima (mabawh) were bought out of the *'Mahr-e-Mu 'jjal'* (Prompt Dower) given by Hazrat Ali

(inabawh). The Prophet (pbuh) had only arranged one coverlet, one water-skin and a pillow. (Nisai-Hadees No. 1356) gilein some books one bedding is also mentioned. Were ibese things real dowry?

Then what is its link with today's requested dowry?

There is no proof, in the time of the companions (mabawt). that they would have asked the dowry from the ^'family, have accepted it (requested dowry)considering 11 as their assumed right or have considered it necessary. Therefore the groom and his family should not ask for the tom" and should raise voice against it. If the father of the girlwants to give her anything willingly, he should give it quietly.though after marriage. The groom's family should rotinsiston feast by the girls' family rather they should convince them that it is a practice of Hindus and in Islam it hasno proof even though it is not unlawful, you can do , but »ewill be pleased if you don't, as the Prophet (pbuh) has rota fed his son-in-law in the marriage of his four daughters rahis relatives. If you have excess money then, inspite of spending it on feast either buy a property or ornaments and pfliltoher... these will be beneficial for her.

The groom should have the courage to convince his mother and sister not to taunt the coming bride, otherwise theywill be punished in the world itself for this, not to compel the girls' family for the feast or gift against the la*sof Allah the Almighty and to taunt for going against Swishes. The end of such mothers and sisters-in-law is ^osed to be very pitiable. Most of them are afflicted '^hemiplegia, cancer and T.B etc. in the final stages of

4MMfe - *♦•**•• .'*•»« •

marriage and what is the view of dowry in other Islamic circles?

As told with reference to the Sheik that the reality of the dowry in the *Sharia't* is just, that one can give a gift at the time of sending his daughter out as a bride within his capacity. And it is better to take the future necessities of the bride in consideration while giving the gift.

It is neither a necessary condition for marriage nor the in-laws have any right to ask for it. If a girl is not given the dowry or given a little, one should neither feel offended nor taunt the girl as it is not a thing of ostentation that one can show him off by displaying it.

THE FLAWS OF THE DOWRY

The wrong conceptions, regarding the dowry and prevailing in our society, in short are as follows;

(1) The dowry is considered to be the necessary condition of the marriage therefore the girl is not married unless one has enough money to give dowry. So many girls in our society remained unmarried as their fathers have nothing for the dowry. If the marriage is settled then the father has to adopt unlawful means of getting wealth, so that he can fulfil the condition of the dowry, if he doesn't want to use the crimes such as bribe, forgery, fraud, cheating and embezzlement then he is compelled to bind himself in the clamps of loan and debt.

(2) The quantity of the dowry' and the list of its necessary items is also increasing day by day. Now the dowry'

is not merely a gift of father for his daughter which he is giving happily within his capacity but a social compulsion as it not only contain the necessities of the daughter but also that of groom, while decorating her house is also a necessary' part of it whether the father of the girl wishes or not, he has to fulfil all these.

ii) his not merely fulfilling the necessities of girl or pleasing her. rather the display of the dowry' has compelled, that it should please every onlooker and get their praise.

The worst about the dowry is that the husband and his family keep an eye on it. Some people ask for the splendid dowry with full audacity ; while some donot ask it openly but they hope that the bride will bring a good dowry and when their hopes are not fulfilled, they harrass her by taunting.

lhe intellectuals of our society have the feeling of 2uscreated by these conceptions and rituals of the y they have written much about it and many' proposals beenmade. The government has also enacted some *Alhamdulillah.* now people's conception of the dow ry banged, its display has become rare and international 'iceshave also controlled its compulsion. But it is there.

Some people say that it should be prohibited rieteh bv law. However, it is a social issue which could be solved through law only nor it is possible accordingly rather it is necessary to prepare the

people mentally through education and media for this.There is no moral or legal *(Shara'i)* flaw, if a father gives her daughter anything useful to her for her future life while sending her out as a bride. The Prophet (pbuh) himself has given his daughter a little of the dowry, while in *Sharia't,* no such quantity is fixed. If other evils are not there, father can give as much as he wants.

Evil starts from here only as it is made a means of show and the boys' family consider it their right-hoping for more and more dowry. The worst thing is that if it fell short than the girl and her family is taunted. All the classes of society will have to work together against these conceptions to abolish the flaws of the dowry. It is necessary to describe regularly the evils of these conceptions through media, education and sermonizing.

So that, these cheap things would become such a blemish for all and sundry to be ashamed of. Wrong conceptions in any society are to be removed by the authorities, intellectuals and influential people of that society but for this compassionate and endeavouring persons are needed. Alas! Most of the people of these classes are so busy somewhere else, that they do not pay heed to the reformation of society which is necessary for building a nation.

One who invites towards virtue must not be wear}[7] of saying virtues, he should do so with out getting bored. At last a time comes when truth and virtue attracts others also and revolutionize not only the thinking but also the Working Of nations. (Taken from "Jung")

^l a n a h o n

Muslim of Indian sub-continent has taken this jistom from the Hindus as giving dowry is a custom among Hindus. Its reason is that in Hindus, the danghters have no ,\irein the legacy, so after *giving* them dowry[7] they become ire. Whereas the concept of the dowry[7] among Muslims, jUiosl parts *of* the world except the Indian sub-continent, is not found. Therefore, it is not better to say[7] that the status ;jhe dowry according *to Sharia't* is just like a gift given :ifpily.Generally, the people feel that the Prophet (pbuh) d given some dowry to his daughter Hazrat Fatima sibawh). The people who defend the dowry, first of all. jethis very proof but it is not correct.

Correct is that the Prophet (pbuh) at the time of the iniageofhis daughter Fatima (mabawh) with Hazrat Ali •_-wh; had given her a handmill, a pillow of palm leaves, remhenjar for water, however the most important thing znisthat he had not given these as dowry . The Prophet ij)being the guardian of Ali (mabawh) after his father's •darranged these things to help Ali (mabawh) in drying his daughter Fatima (mabawh) it was not a dowry. ■Je its proof is that these things were bought in reality ■inthe money Ali (mabawh) got after selling his chain- dr. The money spent on the purchases was that of Ali M)and not of the Prophet (pbuh). One may consult _^thebooks *ofAhadees* or *Ulema* (religious scholar) ®°redetails of this incident. So we should not convert ^indu ritual into an Islamic one. I f this would have been ^oflslam then the Prophet (pbuh) would have given to

all his daughters (mabawt). I would say with utmost politeness, that this is a loathsome act which has corrupted the society. We have adopted this Hindu ritual by living with them for centuries and we have tried to bring the dowry into Islam like many other rituals. We must call upon Allah to help us in marrying with simplicity and to accept us for any ordinary service of His religion.

(Taken from the Daily "Jung" a review by Daud Azeez. London)

MARRIAGE OR BUSINESS?

In short, in today's avaricious society', all these flaws and principles of religion and good manners have become a symbol of obsoleteness while today's generally accepted principle is how much wealth and dowry the girl will bring? Moreover, nowadays the boys' family make formal demands and haggle as if they are doing business inspite of marriage. Every person is selling himself in this market and whosoever gives a higher price, he will sell himself to him. It looks that the boys have become "VENAL" now, whosoever needs them can purchase from the market. While in reality it is the worst social offence which is the reason of ruining the civilization and this is not a conduct of the slave of Rehman but of the slaves of Satan. Briefly, a person who cannot respect a good-natured wife, can't be the slave of Rehman. Whereas if in any society the importance is not given to character and conduct, and due to this only, the helpless and sinless girls are compelled to live in their parents' house then, this will be the sign of its downfall and decline, while a society like this should wait for its perdition.

EDITION OF THE DOWRY

Today, the wrong and unreasonable customs and mals of the demanded dowry has been harrassing the iety-covetous demand is prevailing very' much while either any religion nor any' law can approve these as galor just. Not only before and at the time of marriage jtaflermarriage also these Satanic demands are being de.these were not thought of previously, all these rethe produce of modern time and are derogatory and ae covetous people are the enemies of humanity. Actually due to this mean and vile custom only every thousands of woman are sacrificed to the finable deity "dowry" while the society' has been iMgled in it fully.

The poor, helpless and sinless girls have no option, cob society, but to take the extreme step i.e suicide jerh strangulating themselves or by' poisoning or by a under a moving train.

AVXIOLS MOMENTFORTHECONSC1ENCED MEN

Suicide is forbidden in *Sharia't,* but the one gting for this forbidden act is that cruel society which er becoming extremely covetous and greedy, is ttedto the massacre of humanity. In short whether consider intellectually, rationally or religiously you ind the dowry ritual to be vile, mean and terrible while Mi-wishers of the humanity especially the Muslims 'arethe rescurer of humanity must keep themselves '1 from it.

USURPATION OF WOMAN

Nowadays a wrong custom is in vogue that is the people do not pay dower of their wives, which is their religious right, rather they gave much more preference to an irreligious demand-the dowry-over *Sharia't* and law. under its dismal influence families are breaking and the society is being ruined. The demanded dowry has now become an oozing ulcer and a sign of ruin. So as soon as possible after abolishing it, we should concentrate on naturalism and rule of Allah *(Sharia't-e-Islami)* after avoiding all types of prodigality, we should held the marriage function simply as the prodigals in the eyes of *Sharia't* are like Satans (in accordance with the Qura'nic verse No. 27 from Bani Israel). The wealth is also given by Allah and the man will be asked about it in the Hereafter. This mere showy business of the wealthy persons had made the life of poor miserable, therefore this prodigality and , showy business should be stopped.

REFORMATION OF SOCIETY AND RESPONSIBITY OF THE YOUTH

In this field our youth must come forward to take reformal initiative and to vow that neither they will ask any for dowry nor they will let another ask it. They should convince the people seeking dowry, that it is irreligious and forbidden, inspite of this if they do not agree, then they should be boycotted socially so that their mentality be settled. Muslim youth after constituting Anti-Dowry ^Committees in each locality and cities, can take such initiatives in this matter, these will bear good results and

be good to many poor families, which are waiting for well-
^aved boy for years due to lack of financial resourcess.

This type of reformal initiative will not only bring ^pleasure of Allah and the Prophet (pbuh) but will also be helpful in rebuilding an exemplary society. As long as lheyouth will not come forward, any reformal movement ean't succeed, therefore some righteous and influential youths should come forward. Allah willing-these some words may effect the hearts of the sympathizers of Muslims.

NUPITALS

Under this we want to give one clarification, that is the new grooms should neither feel uneasiness nor be embarrased nor talk to any inexperienced friend and unaware scholar nor to pay attention to their sayings, rather do these two things.

(1) Consult any reliable Jurist (Afw/?/)and note down some traditional and religious ways of living with wife, and read a book by elderly and reliable scholar before marriage on this topic.

(2) Supplicate Allah for easiness in every matters and ask any of your serious thinking, married and reliable friend or any of your close relative for some ' experience'.

Don't go to them often and never consult more than one person in this matter, as everyone will give his reason and ideas while you will get yourself confused by them. There is an English proverb corresponding to it "Too many cook spoil the dish."

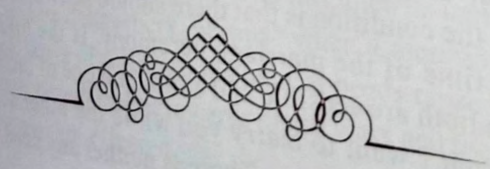
Another harm in consulting more persons is that they all will be waiting for the main moment, in order to probe what happened. They will try to do same joking and probing, saying that he was so much confused before marriage, let us ask of his well-being. Thus by going to so many people you have disturbed yourself.

Best way is what we have told you earlier, that is to read some important books and keep it with you out of

necessity, mark the ambiguous part and consult a reliable jurist to understand it. Consult only a serious and mannered friend to ask any needful.

By doing this, the uneasiness of your heart, the unknown perplexity or the strange embarrassment will be quashed up completely. Supplicate to Allah for your wife, Illis will crop up your love in her.

In reality, the groom suffer because he thinks that if something wrong happened on the very first day and he could not do the "satisfying job" properly, then the wife di tell her friends and thus his secret will be opened. This self-imposed embarrassment is useless, as she is not coming for one day only and thats' too just for checking, rather she will be forever with you. moreover. *Sharia't* has notmade (doing that satisfying job) copulation obligatory fonhefirstnight.lt could be delayed due to tiredness and a lol of other excuses, therefore nothing is to worry. This is such an easy and natural job that as much one will be free of lension regarding this one can do it easily.



THE CUSTOMS OF MARRIAGE

Hazrat Abbul-Rahman bin 'Auf (mabawh) is one of the ten companions of the Prophet (pbuh) to whom he (pbuh) had conveyed of being the heavenly ones. Once the Prophet (pbuh) saw a yellowish mark on his clothes and asked him about it. He said that he had married a woman (it means that he had put some scent on his clothes at the time of marriage, and it has left its mark) the Prophet gave him blessings and said *Waleema* should be done though of a goat.

Just imagine, that Hazrat Abdul-Rahman bin ' Auf is so near to the Prophet (pbuh) as he had counted him in the blessed ten, when he got married, he did not invited even the Prophet (pbuh) rather when the Prophet (pbuh) saw the mark of scent on his clothes then only he (pbuh) asked him and he told that he had got married. The Prophet (pbuh) too had not complained rather he blessed him and persuaded him for *Waleema.*

In reality Islam has made the marriage so simple and easy, if the two parties are agree they could do it (without any improper obstructions) freely.

Sharia't has not put this condition that only a scholar or *Qazi* should perform the matrimonial rites rather the condition is that there should be two witnesses at the time of the marriage ceremony. If the bride and groom both are sensible and adult, and one of them tells other that I want to marry you while the other accepts it, the marriage is done. There is neither any need to go

court nor to arrange a function nor a feast and dowry is compulsory only the dower to honor the bride is fompulsory.

It is better to settle the dower at the time of marriage jjj if by chance it is not mentioned at the time of marriage •jienalsomarriage becomes legal and the customary dower considered necessary. Giving sermon at the time of the marriage is traditional and one should get its blessings but ulidity of marriage did not depend on it therefore, if without sermon the proposal and consent is done, marriage will be did.

Ha/eema for which the Prophet (pbuh) has persuaded atheabove mentioned *Hadees* is also a mere tradition of him(pbuh), it is neither an Islamic duty nor obligatory that dbout this marriage could not be completed. The *Sharia't* hi neither fixed the quantity of guests nor the quality of food necessary for *Waleema,* rather it depends on the financial capacity of the groom without taking any loan. Moreover, ifonecan't do *Waleema* it won't bring any defect athe marriage.

Islam had made "the marriage" much more easy as it is the best way of fulfilling legally the most important demand of human nature. If this legal way is being made bard or obstacles are being put in its way, then its inevitable result will be debauchery', because when a man will find ihelegal ways of fulfilling his natural needs closed, then ultimately he will incline towards illegal ways and the whole society will get effected.

Islam had made "the marriage" very easy but our today's mode *of life has* made it *very* hard. We have made the marriage so complicated with lots of unnecessary customs, rituals and prodigality that neither a poor nor middle-class person could marry his ward easily. No one can think of marriage unless he has at least 2 lac Rupees, this amount is needed to observe different customs and not for the different real duties of the marriage which do not help in fulfilling the real life necessities.

At the time of marriage only one feast (*Waleema)* is traditional in *Sharia't* and that's too according to the capacity of each individual, but today the feast and functions are increasing day by day. The function of engagement has almost become a marriage function and at the very time of marriage the ritual of Henna, Ubtan etc. all have become necessary and the feast thereafter, moreover without these false and un-Islamic rituals, marriage is not thought of. Then with the advancement of time new expenses are adding, new demands are being made and new rituals are being generated. In short the marriage has become a heap of prodigality, which the poor people in general cannot fulfil with his legal earnings and he has to take support of some *illegal* means. In this way the marriage inspite of being a *good deed has* become a heap of so many sins and misdeeds. And how *the* marriage, which began wih sins and misdeeds, *could be a blessed one? Sharia't* has not restricted *enjoyment moderately.*

Whereas, in the name *of* enjoyment we have brought *ourselves under the influence of so* many rituals,

^equently the happiness has become a bygone thing and ^rituals have surpasses it. When these rituals are violated, ^starts complaints, accusations and taunting remarks, pius the marriage functions have become a perfunctory place for these rituals which need a lot of money, give tiredness to the organisers and nothing else.

Although all of us consider this yerv situation -finable orally, but when the time of action comes we forget filling and surrender to all these rituals one by one.

There is no way out except that the influential and prosperous persons must come forward in order to hold tamarriage functions with as much simplicity as possible ^reduce the rituals, which has made the marriage a curse.

Ifwealthy persons are not leaving these rituals, then :leastthemiddle class should avoid copying them, should jewithin their means and should not exceed their capacity.

If we take care of the following points then *lnsha* flail these flaws will decrease.

Ill The functions other than *Haleema & Nikah* ceremony; such as engagement. *Henna. Ubtan* and *Clioiitlii*etc. should be abolished completely and one should resolve that these functions will not be held in his marriage. If the two parties want to exchange gifts due to happiness, they can, but without arranging anyfiintions.

(2) One should not deem any specific way of showing happiness as necessary but he should select the way

in accordance with his capacity and financial means so that he may not become ritual bound or a prey of greed to be taunted.

(3) One should held the *Waleema* and *Nikah* ceremonies too simply and within his capacity. While no one should complain him if he is not invited to these function as the organizers are holding these within their limits.

(4) We should keep the saying of the Prophet (pbuh) in our mind, as he has said, "The most blessed *Nikah* is one which has minimum over-burdening'' in other words, we can say, in which one is neither over-burdened financially nor would suffer from unreasonable hard work.

Taken from M. Taqi Usmani (The daily Jung)

NIKAH AND *WALEEMA*

Some questions & their answers

In the previous articles, while giving some advices about certain rituals of marriage, the readers sent me many questions and suggestios which reveal;

(1) How much the people are embarrassed *of these* silly rituals and they want its solution.

(2) *How* much ignorant, the people are of religious teachings regarding marriage and today even well educated people don't know the common issues, what the earlier general Muslims were knowing.

That the people now want to know the religious '' status of these issues.

I am not quoting all these letters, as the following ^5will cover the answers to all these question *Insha-Allah.*

In marriage, only *Waleema* is a function which is ^ally a tradition of the Prophet (pbuh) and he had urged ;.Aluslims to do it, explicitly.

We doing *Waleema,* one should remember that;

J) *Waleema* is a tradition of the Prophet (pbuh)which should be followed.

Cl There is neither a fixed number of guests nor a fixed criteria of food, but these two are fully dependent on the capacity of each individual.

There is a *Hadees* in *Saheeh Bukhari* according this the Prophet (pbuh) spent only 2 *Ser* (about ?64kg) of barley in one of his *Waleema. Waleema* of izrat Safia (mabawh) was held during a journey by mgthe table and putting some dates, cheese and ghee, Tleinthe marriage of Hazrat Zainab (mabawh) mutton ai bread were served. Therefore it is not right to insider a large number of guests and quality food as Pessary and if one is financially weak he must do it ^inhis capacity without taking any loan. Whereas, ~ereisno harm in arranging a bigger feast if one can ‘^hats too without any intention of ostentation.

Within these limits Waleema is traditional and a virtuous deed,while ruining its sanctity by different sins is its disgrace. Showing glory...., initiatives of ostentation ...., loss of prayers due to busyness in the function..... intermingling of well adorned men and woman..... and video coverage of these things etc. have undone the blessings of this function, we should save this blessed function from these evils.

Another misconception about *Waleema*, which is prevailing in our society and confusing many people as one man has sought the clarification citing this confusion, that is, *Waleema* is not valid? If intercourse has not taken place.

While in reality, *Waleema* could be done anytime either at the time of *Nikah* or after the departure of bride from her parental home, but after the departure it is *Mustahab* (desirable) while departure means only departure and nothing else-bride had come to the house of groom and they had met in seclusion-so, if due to any reason, the intercourse has not taken place, it doesn't effect the validity of *Waleema.* In this way, the *Waleema* neither become unlawful nor supererogatory *(Nafil)* nor one should understand that *Sunnat* is not obeyed rather it is not done in its desirable time. (If some one wants to know more, he can consult "Fath-ul-Bari" by Ibn-e-Hajr Vol. 9 page 231 and Hadees No. 5166 of *al-Waleema* Chapter)

TAKING PERMISSION OF THE GIRL

One man has asked, that at the time of *Nikah.* when a member of bride's family seeks her consent, is it necessary

iospeak or only her signature *will suffice?*

In our society, generally the brides are not supposed ^among the marriage gathering, but a member of her j®ily acts as her agent after taking her permission by ^,"1 want to marry you with such and such against so didower, Do you agree? If the bride is maiden then her ^akingis not necessary but preferable. If she does not #or signs the *Nikali* document, these will be deemed ^mission. Whereas, if the bride was married earlier rditisher second marriage, then she must speak otherwise ta'l happen.

The person who has taken the bride's consent. being sagent allows *Qaii-e-Nikali* to recite the sermon, and words which Oflzi-e-Ah'kah utters after the sermon is ¶10POSAL" and what the groom utters is "CONSENT" sithislhe*Nikah* ceremony is completed.

(Taken from Zikr-o-Fikr by M.Taqi Usmani)

HAST AND PROCESSION OF MARRIAGE

MuftiTaqi Usmani writes, in another column, about ^feast and procession of marriage, that he received a Ma British Muslim, he had written in it "I want to attention towards dowry, which is prevailing in aandPakisian. When the Muslims of India and Pakistan here (in Britannia) they brought this custom with now this custom is prevailing in the west also. Jirerequested to explain its *Shara'i* status, so that the ^enerat on of European Muslims would know it and psitmight change the luck of thousands of girls who

are not being married due to non availability of dowry. Is dowry necessary? If yes what is its quantity? Is it not necessary to give her share in the legacy after giving the dowry? Generally women withdrew themselves from the share of legacy as they have got dowry, they hope for the help of their parents in their pleasures and afflictions and a huge amount had been spent on their marriage. All these things are applicable for a son also, so how he becomes eligible for a share in the legacy? What is the Shara'i status of the feast given by the bride's family to the marriage procession? In the Arab countries, the expenses done by the bride's family are paid by the groom then why these expenses are borne by the father of the bride in our society? Whereas, in some places the father of the bride asks the groom for more money than what he has spent in the marriage , what is its Shara'i status?"

Answers of some of these questions have already been given. For example, it has been said that neither dowry is a part of the marriage nor it is legal to keep the girl's marriage in abeyance for long due to its non-availability and if one wants to give his daughter a gift within his capacity happily, while sending her as a bride, he can. One should neither consider it an inevitable condition of the marriage nor one should take a view of ostentation in it nor it is lawful for the groom and his family either to ask or hope for it.

RIGHT OF LEGACY DOES NOT CEASE WITH DOWRY

Now the question is, "Whether is it necessary to give her share in the father's legacy after giving dowry or not?"

This misconception is prevailing in our society but infact ids not connected with it in any way. If a father has given his entire wealth as dowry then also her right of legacy does not cease. It will never be lawful for her brothers to embezzle all the legacy of their father after his death, on the basis of dowry given to their sisters. They must get their share in the father's legacy. If the father has given anything, inhislife, either to his son or daughter, it also has no impact ontheir share in the legacy. Whereas, the father should take are of equality while giving anything to his children so that.no one might be disappointed. Anyhow, there is no hitch of hindrance in it legally {Shara'i) that neither the girl's share ceases by giving her dowry nor this much will be deducted from her share in the legacy, rather she must gether full share.

Another question, "what is the Shara'i status of the feastgiven by the bride's father to the marriage precession?" General people's thinking is that, organizing a feast by the art's father on the occasion of Nikah is either traditional ISunnat)just like IValeema or desirable in Sharia't this (bought is completely baseless. If the girl's family is organising a feast, it is neither traditional nor desirable rather it is merely lawful if there is no other flaws. The something applies to the marriage procession also, neither Sharia'thas made Nikah dependent on the marriage procession nor it is traditional whereas, there is no evil in Mill's free of flaws. The general people's thinking, that dugout marriage procession and feast given to them by girl's family, is a sin and prohibited by the Qur'an or is also not appropriate. In reality, if a few people

Sunnat

are going to the bride's home for marriage and the guardian of the bride is giving them a feast alongwith some of his friends and relatives as a gesture of happiness on the completion of his duty, then there is no sin in it. Whereas, the evil starts by considering these an integral part of the marriage, rather one is compelled to perform all these things though by taking loan and if one can't perform these he is taunted. Whereas he should be praised because he is going by the tradition of simplicity.

For example, some people give feast to celebrate the children's success either in their exams or in getting a better employment-there is no harm in it-while some others don't. The society don't taunt them, why they have not given feast, in the same way we should not taunt a person who is not organising a feast in the marriage.

One Bad Ritual

The last question in the letter is, 'What is the *Shara 'i* status of the excess money asked by the bride's father from the groom at the time of marriage otherwise he does not marry his daughter'. Certainly this baseless ritual is quite prevalent in our society, it is completely unlawful in *Sharia't.* Muslim jurists have called it bribe and it is just like selling one's daughter. Due to this very reason, the groom treat her (the bride) as a self-purchased maid, so this is the worst custom according to *Sharia't* and morality, which should be avoided.

Taken from "Zikr-o-Fikr' by M.Taqi Usmani

UNTRADITIONAL METHOD OF TRADITIONAL *WALEEMA*

Certainly marrying a suitable girl is in itself a blessing ofAllah the Almighty, a thing of happiness for man, while he supposed to thank Allah for this. Whereas, *Waleema* is the »^ofshowinghearty happiness and its philosophy is not only [opronounce marriage but also showing their happiness and thanking Allah the Almighty. By which the family of newly wedgirl is satisfied, moreover mutual relation and affection a multiplied. The Prophet (pbuh) has given its importance through his sayings and actions.

It is narrated by Hazrat Anas (mabaw'h) that the Prophet(pbuh)asked Abdur-Rehman bin 'Auf (mabawh) ^ingayellowsign (on his clothes and body) what is this? Replied that he had married a woman against Gold which trials to a stone of date (this is her dower). The Prophet iphuh) said may Allah bless you, do *Waleema* though by a goat.

Thewords of the Prophet (pbuh) obio أَوْلِمْ وَلَوْ بِشَاةٍ means isshoulddo *Waleema.* though only a goat is available with bim,heshould slaughter it. (Mishkaat page 277)

Moreover the Prophet (pbuh) has himself done fema after his each marriage. Hazrat Anas (mabawh) tasaid;

"The Prophet (pbuh)has not done *Waleema* in his Carriage as he has done after marrying Zainab bint Jahesh In>abawh), by slaughtering a goat."

This *Hadees* tells us that the Prophet (pbuh) has done his *Waleema* by slaughtering a goat, only in his marriage with Hazrat Zainab (mabawh), which in itself is very simple. Whereas in his other marriages it was more simple and short. As is told in the coming *Ahadees.*

Hazrat Anas (mabawh) narrates, We were on the way back from Khayber that the Phophet (pbuh) married Hazrat Safiya (mabawh), while still in journey and spent the night with her, then I invited the Muslims for his *Waleema* as he has told me to do so. There was no meat and no bread rather he asked to lay the table, then we put some dates, cheese and butter etc. (only this was his *Waleema).*

(Mishkaat page 278)

The Prophet (pbuh) himself had not arranged anything but whatever we had, we brought on the table and we ate collectively.

Hazrat Anas (mabawh)..... narrates that the Prophet did his *Waleema* after marrying Hazrat Safiya bint Hayi (mabawh) with only dates and *Sattu.*

Hazrat Safiya bint Shaiba (mabawh) narrates that the Prophet (pbuh) has done *Waleema* of some of his wives with Some barley. (Mishkaat page- 278)

Another Hadees, Hazrat Yahya bin Saeed narrates that he has been informed that the Prophet (pbuh) sometimes used to do *Waleema* without meat and bread.

In the light of these *Ahadees* we came to know, though, *Waleema* is the tradition of the Prophet (pbuh)

adopting simplicity in it is also his tradition. If anyone doing *Waleema* with so much of formalities while leaving simplicity then he is not acting on the tradition of the Prophet (pbuh).

Let us look ourselves now:-

Let us have a look on the marriage in our families, what importance do we give to the traditions of the Prophet (pbuh)? Do we marry according to the chosen way of the Prophet (pbuh)? Or we make fun of this tradition *(Nikah)* by marrying according to our owm wishes and committing so many sins in the name of a tradition.

CARING MORE OF *SUNN AT* THAN *FARZ*

The persons who arrange *Waleema-e-masnoona* either in their marriage or in their children's marriage, j ust check their day to day life, whether they are obeying the obligatories *(Fara 'iz)* and essentials (*Wajibat)* as imposed by the *Sharia?* or not?

Are they discharging the obligations of *Namaz, Roza Zakat* and *Ha fl*

Are they fulfilling the essential rights of their children, relatives, wives, parents and neighbours?

If they are not discharging these obligatories *(Fara'iz)* and essentials *(Wajibat),* they must take care of these first, because the men will not be asked of discharging *Sunnat* but he will be asked of discharging obligatories and essentials in the Hereafter. Hence, if a man is not doing

Waleema-e-Masnoona, as he can't do it properly. Whereas if he is discharging all the obligatories and essentials he won't be asked in the Hereafter why had he not done the *Waleema?*

Through our practice, it looks as if the obligatories and essentials imposed on us by the *Sharia't* had become unnecessary and *Sunnat* has become very much necessary and it should be done in any way. One must avoid changing the *Shara'i* status of anything.

DOING *WALEEMA* BY TAKING LOAN.

Doing *Waleema* is *Sunnat,*while one is capable of it and had the means for for it otherwise he should not do it. Nowadays doing *Waleema,* though by taking loan, has become a matter of status. If someone is not doing *Waleema,* he is disgusted, abused and taunted in his kith and kin, his in-laws taunt by saying, had he married a widow, that he is not doing *Waleema?*

Whereas, the married one thinks that marriage is done once in the life, let me vent my spleen on it, by taking heavy expenses for *Waleema* upon himself with other expenses and if it is out of his capacity then he takes loan, by doing *Waleema* in this way he wins fame and ovation for sometime, *Maashaa'Allah* what a feast of *Waleema* he has given, but the loan remains biting him and money-lenders run after him. All the tranquillities and peace of life ends with this.

All this happened, as he has not performed the

Sunnat of the Prophet (pbuh) according to his simple method. Had the Prophet (pbuh) ever done the Waleema by taking loan?

He had never done-then, why we are doing *Waleema* by taking loan? Is this to discharge the *Surmat* of our Prophet (pbuh)? Never we do just to vent our spleen on it, to please the kith and kin and to get ostentation. When we will keep, our interests instead of obeying the Prophet (pbuh) in our mind, then this *Waleema* naturally will create problems for us. Nowadays, the aim of only few people is to get the reward of following the Prophet (pbuh), whereas most of the people do it to save them from taunting and to gain fame in their kith and kin.

SHORT *WALEEMA*

Nowadays, when invitation are given for *Waleema,* generally one tries to invite all the relatives, friends, neighbours, acquainted persons and even the distant relatives, while this is just to get ostentation and fame. T he people will discuss his wealth, whereas they do not know the reality, that is, this feast is being organised by taking loan, rather nowadays all the people know the reality. Secondly, one thinks that if he does not invite all his relativesand acquainted persons, then they will taunt him, that such and such has not invited them, one wants to be saved from this type of taunting.

In this regard, we even don't consider, that how the Prophet (pbuh) has done *Waleema* and how many people he had invited in the feast, rather he used to feed as much

companions (mabawt) as were present on the occasion. There was neither the formality of inviting each and every person nor one used to be angry if not invited.

If by acting on this very tradition of the Prophet (pbuh), we do not gather a crowd, rather discharge it *(Sunnat of Waleema)* shortly and with simplicity, then *Inshaa' Allah* we will get the reward of discharging *Sunnat* and be saved from many inconveniencies and hardships.

By doing *Waleema* in this way you may face the taunting and reviling of your kith and kin, the best way is not to heed their taunting and reviling, rather you should consider that you are discharging only the tradition of the Prophet (pbuh) and if some one is taunting or talking unpalatable, it will not harm you.

In reality, if you want to live peacefully , then you should do whatever you feel better for yourself, taking in view the *Sharia't,* do not care for the people's taunting but you must be bold enough to hear them without this you cannot live happily and peacefully. If you are not bold, then as soon as, you wish to do anything, people will start taunting you and as a consequence you will leave that thing.

It means, that you do not have the courage and boldness to act youself but you are fulfilling other's wishes. Remember! Such person neither can stand on his own nor can get a bigger rank or post. A bold person in worldly affairs also is one who compels others to fulfil his wishes rather fulfilling their wishes, similarly you must show courage to guide people in religious matters rather

following them in religious ways.

Show this very courage and boldness in the *Waleemct* feast also—if according to your capacity, you can invite all your relatives and friends without taking loan, you can—feast *of Waleema* is *Sunnat,* but there is no need to take loan for this feast as it will keep you choked. Therefore, it is better to do *Waleema* within capacity and with simplicity rather to do by taking loan and remain thinking of repaying it. *Inshaa'Allah* in this way you will get full reward of *Waleema-e-Masnoona,* and blessings of discharging *Sunnat.*

VARIETIES OF FOOD IN THE *WALEEMA* FEAST

An extravagance done in the *Waleema* feast is that inspite of preparing a single variety of food, various varieties are prepared. Suppose, if *Biryani* and *Zarda* are there, then not only *Qormah, Shir-tnaal* is added but either *Kheer* or Egg's *Halwa* or custard is also added, moreover chicken *Qormah* is considered more preferable then mutton or beef *Qormah* though it may create the finanacial problems. While its sole purpose is self-boasting and showing wealth, however one can't be superior to others merely by showing these things. Whereas by such sumptuous food people will become jealous and enemy of you as they will talk about your copious wealth.

Let us leave all these formalities and do *Waleema* with simplicity by acting upon the *Sunnat* of the Prophet (pbuh). If Allah the Almighty has given you ample wealth,

then there is no harm in preparing various varieties of food but there should neither be ostentation nor self-boasting nor showing of wealth. Remember that simplicity and diligence are the two quintessences of Islam, one should adopt these two and persuade others also to adopt these.

CARDS FOR *WALEEMA* FEAST

Another extravagance done in the *Waleema* is that costly and exquisite cards are printed. Thousand of rupees are spent only on cards as one wants that his card should be a unique one, whereas its only purpose is to communicate the time of *Waleema* which could also be done orally.

The card start with "Bismillaahir-Rahmaanir-Rahiim" and under it *"Waleema-e-Masnoona"* is printed in bold letters. Whereas in today's *Waleema* the word *Masnoona* is mocked at by doing different silly and *anG-Shari'at* activities in it.

When these cards are received by the relatives and friends, they get information of the feast by reading once only, and its purpose is achieved. What is its further use?

There is no futher use of the card, so it is thrown in the dust-bin and Bismillaahir-Rahmaanir-Rahiim and the blessed names are disgraced whereas due to this disgrace all the inviters and invitees become entitled to sin and anger of Allah. One can give invitations orally also, then why should we spend money on printing the cards and if we give this very money to the poor and needy then we will be eligible for the reward and mercy of Allah.

Whereas today-a machine age-people are busy in their work like a machine and they do not have time to go to each and every person to invite orally. Invitation by card is an easy substitute as it should reach the invitee by any means. If under any circunstances, printing the card becomes inevitable, use ordinary paper and simple language, get it eletrostated or printed if a large quantity is required and neither use costly cards nor write "Bismillaahir-Rahmaanir-Rahiim" on the card rather write only "786".

WALEEMA-E-MASNOONA AND VIDEO COVERAGE

The flaws mentioned above are performed before *lk Waleema-e-Masnoona.* Now we will discuss the flaws, which are done at the time of *Waleema* and at the top these flaws is video-coverage.

Nowadays. Video-coverage has become an integral part of our each and every' feasts. Whether it is on the occasion of *Waleema, Aqueeua* or marriage etc. no feast is free ofthis curse whether it is in a rich, a poor or a labour family. Let's discuss its flaws.

You would have seen that generally a film-maker, is called to make the film of the whole function, alongwith two or three helpers to carry' the search-light and wire etc. and all these men are unknown and *non-Mahr am.* They are not only allowed to go anywhere in the function rather they are guided in order to make the film of the whole gathering whether they are men or women, they are told that this place

and these persons are remaining, till there remains not a single person or a corner which is not covered in the film and that's too through different angles.

Outwardly, this walking around of strange men between women is a matter of immodesty and shamelessness; moreover it will anger Allah and avert His Blessings and Mercies. In these circumstances fear of mischief and vice increases as young ladies come in full make-up and adornment, whereas every lady wants to outstrip others in make-up and adornment. This immodesty' and shamelessness reach its perfection, when the young ladies ask the video-maker that their different and clear poses should come in the film, so that their beauty, dress, ornaments and make-up should prevail in the whole film.

The sole purpose of all these is just self-exposition, so that when people see the film afterward, they should see us only and ask , who this lady is? Who is looking like a heavenly Hourie. Now as the whole film is saved in a cassette, it goes to each and every friend, relative and neighbours where it is fully exposed without caring that the persons seeing it are *Mahram* or *non-Mahram*, everyone enjoys it.

Sometime a human commits an indecent action ignorantly and feels that none has seen him,but this video-cassette saves each and every' actions whether decent or indecent and hundreds of people will see what a certain man is doing.

Nowadays, it has become very difficult for an

honorable woman to attend the functions as before the video-coverage usage there used to be separate arrangement for ladies. But its usage has rendered this privacy and secrecy useless. The film-makers not only pursue the younger ladies but also the older-ones sitting in the farthest corner and chewing betel-leaf quietly, while these old women do not know that they are being filmed and hundreds *of non-Mahram* men will see them later.

MIXED GATHERING AND UNVEILING

Earlier there used not to be mixed gathering in the functions rather there used to be separate partitions for men and women. Whilst nowadays, there is no such arrangement which is absolutely forbidden and unlawful, rather it is a clear mockery'of the Prophet's (pbuh) tradition and human will be punished either in the world or in the Hereafter for this violation.

EATING WHILE STANDING

Today, we have westernized ourselves very' much and wehaveentered into brutality-May Allah have mercy on us and guide us to the righteousness, its biggest demonstration is done at the time of *Waleema-e-Masnoona—A.s* we make fun of this tradition of the Prophet (pbuh) by eating while walking and scrambling rather we are above brutality as there is no scrambling among animals, everyone of us wants to reach the table first.

When there is an announment-food is ready-we pounce upon the dining table like animals and show our

complete brutality, ignorance of the etiquettes of taking food and boorishness, as if we don't know how to go to the dining table and we are getting food after certain days' gap. Most of us even don't think to wash hands before eating another tradition of the Prophet (pbuh). whereas some of us think that there is no harm in leaving this small tradition, if we engaged ourselves in washing our hands then either we will have to wait for the second shift or the food may be finished.

Perhaps, the organizers of the standing feast arrange it, thinking that they will save the rent of chairs; they should note that it is not sagacity to leave a tradition of the Prophet (pbuh) in order to save a scanty amount while you are spending lacs of Rupees in the marriage or *Waleema*.

Some people say, a standing feast takes lesser time, when we are wasting our precious time in so many silly things why can't we give some more time to discharge a tradition of the Prophet (pbuh).

In reality these are mere excuses under westernization and whosoever organizes standing feast, tries to expose himself as modern and civilized but these people, due to their conduct, are disgraced by those Muslims who follow the religion (Islam) strictly. Whereas, the westernized Muslims though dignify this but in fact they also call it "invitation of brutality."

Some people say that our friends and relatives are asking for standing feast, this is also not true because only some westernized peoples want this,while most of the invitees want sitting arrangement. This very desire is seen

in a feast where some sitting arrangement is done for older people, these seats are quickly occupied while the older people remain standing. To see the desire of general people, just arrange both, you will see that the chairs are occupied quickly and the persons who could not find chairs, unwillingly eat while standing.

However! If due to friendship or relationship you are attending such feast, there are many ways to be saved of this curse, if you want, such as you can find a chair lying nearby[7] take it, sit on it and start eating, if you don't find a chair put some food in a plate and go to the hall where chairs are there, use a chair like a table, sit on another and start eating.

In some cases, it is seen that sitting arrangement is there but the guests are supposed to bring food themselves, whereas to supply every[7] thing to the guests is one of the etiquettes of hospitality but sometimes it is not possible due to the number of guests. In this type of feasts, guests are set free to bring, as much food as they can eat, to their seats. Another benefit in it is that food is saved from being wasted and ruined.

There is a flaw in this system also, that is old peoples who could not move are seen waiting to take food in the ir plates, if they want to take some more food then it is difficult for them to move while the younger people are busy in filling their own bellies. There should be a way in this system also so that the guests need not to stand from their seats again and again to take their food peacefully.

Whereas, the best is to lay the table, and let every

guests to take his food sitting, in this way a Sunnat will also be revived. May Allah help us to act upon the traditions of the Prophet (pbuh)Amen!

THE PRECEPT OF EATING WHILE STANDING IN FUNCTIONS

Following are *the sayings of the Prophet* (pbuh) about taking *food while standing in the functions.*

عن ^1 رضى الله تعالى عنه: نهى رسول dJ صلى الله عليه وسلم
عن الشرب قائما وعن الا كل قائما

Hazrat Anas (mabawh) narrates that the messenger of Allah (pbuh) has prevented from drinking and eating while Standing. (Kanzul-Ummal Vol. 20p. 134)

عن انس رضى الله تعالى عنه عن النبى صلى الله عليه وسلم انه نهى
.d—>1jyiذالكJlijT^ls'öiUJU UU يشرب الرجل j'

Hazrat Anas (mabawh) narrates that the messenger of Allah (pbuh) has prevented to drink while standing, Hazrat Qatada (mabawh) asked what about eating? He said it is more mischevous and worst.

(Muslim Vol.2 P. 172)

In the light of these traditions it is clear, that eating or drinking while standing is anti-Islamic and against the teachings of the Prophet (pbuh). It is a custom of .he enemies of Islam, infidels and westernized people we should save ourselves from these. The best way of eating according to Islamic culture, humanity and the traditions of the Prophet (pbuh) is to eat by lay ing a table cloth on the floor and sitting by its side with humility and meekness.

SOME GUIDANCE FOR THE GROOM

Each Muslim should enquire about Islamic guidance, instructions and precepts regarding marriage, when either he himself or his brother or his son is going to marry, what Allah and His messanger *(pbuh) has given to us. For this we are giving the names of some books, every Muslim* groom, his father or guardian should read before marriage:

1) A Gift for Muslim Couple by M.AshrafAli Thanvi (Ra)
2) Guidance for a Muslim Wife by M.Majaz Azmi (Ra)
3) A Gift for Muslim Women by M. Ashiq Elahi (Ra)
4) A Gift for Muslim Bride by M. Haneef Abdul Majeed
5) Islami Shaadi by M. AshrafAli Thanvi (Ra)
6) Islaami Dulhan by Naseer Hussain Naqshbandi Ghafoori

The most important guidance is that the groom should try' to marry with simplicity because as much simplicity and less expenses will be in the marriage it will be having as much blessings in accordance with the saying ofthe Prophet (pbuh), as he has said;

عن عائشه رضى الله عنها قالت قال النبى صلى الله عليه وسلم
ان اعظم النكاح ايسره
'dy o'Lin

Hazrat Ayesha (mabawh) *narrates that the Prophet* (pbuh)has said, verily the most blessed *marriage* is that in which expenses *are the* least. f Mishkaah

Therefore, if the groom wants blessings in his marriage, and wants it to be a mean of prosperity in the world and in the Hereafter, a cause of peace and tranquility, to get the pleasure of Allah and His messenger (pbuh) he should expend as less as possible.

In the time of the Prophet (pbuh) the marriage used to be held secretly and sometimes these were held all of a sudden (without any prior arrangement) for example; Hazrat Abdur Rahman bin 'Auf (mabawh), the richest man of MadeenaMunawarah, marries without even informing the Prophet (pbuh) or seeking his presence in the marriage ceremony as a blessing. When he came to the Prophet (pbuh) he asks him about the yellow colour on his clothes. Then only he tells that he has got married, the Prophet (pbuh) gives him the blessing and asked him to do *Waleema*. You can find this very incident in all the six authenticated *Hadeeth* books. Just like this the Prophet (pbuh) had performed the marriage of many of his companions (mabawt) all of a sudden.

(Tirmidhi 3/421-422)

According to *IslamiShari'at* there are two essentials in the marriage to be followed;

1) Presence of two witnesses

2) Proposal and consent, moreover the dower of the bride and announcement of the marriage are also the necessary parameters of the marriage.

It means though the marriage becomes legal if only

two witnesses are present, but announcing is better socially in order to dispel doubt-As for *Waleema* it is a tradition of the Prophet (pbuh), neither it is compulsory nor obligatory—*Qormah & Roti I Biryani & Zarda* or several varieties of food are not a part of *Waleema.* if someone gives any edibles or gives *Sharbat* only to some of his nears and dears, it will also suffice. Therefore doing *Waleema* out of one's capacity[7] or by taking loan is un-Islamic and unlawful whereas prodigality and extravagance for ostentation is entirely prohibited.According to the Holy Qur'an *(Suarah:Isra-27),* the prodigals are the brothers of the Satans. Giving sermon at the time of *Nikaah* is also a tradition of the Prophet (pbuh)—only these things are necessary' in the marriage, all other things areun-Islamic and man-oriented which should be deemed as innovations in religion and nonsense. Islamic jurisprudence isablessing for us as it is the simplest and easiest one, which can be practiced by both-poor and rich-without any' difficulty. But we ourselves have made it complicated by our stupidity.

A Muslim should avoid un-Islamic customs and copyingnon-Muslims as how can we expect the blessings ofAllah by disobeying and revolting against His laws? How can we expect His favours by violating His orders? Allah hassaid in the Holy Qur'an addressing the Bani Israel;

وَاَوۡفُوۡا بِعَهۡدِیۡۤ اُوۡفِ بِعَهۡدِكُمۡ.

And fulfil your Covenant with Me and I shall fulfil My covenant with you. (Baqra : 40)

This very'saying ofAllah is now applicable to us also.

If you are capable of spending extravagantly, then you are creating problems for the poors by doing so, as

they will deem it as the standard of doing *Waleema* and will entangle themselves arranging for this.

People will never be happy, how ceremonious and splendid *Waleema* you are doing. While reviewing among them after the feast someone will say "chilly was more", "oil was more", "the rice has become soft", "fried items were cold" and "the other party has done better than him".

Just imagine, you have faced so much of trouble in arranging the *Waleema* but people have hurt your feelings through taunting, if you would have done it simply, the people would have said only that inspite of being a wealthy man you had not done the *Waleema* in accordance with your capacity. This sentence is better than severe taunting, if you spend the money, saved by doing *Waleema* simply, on orphans, widows and spreading of religion, this would give you much reward in this world as well as in the Hereafter and Allah the Almighty will be pleased with you as you have saved yourselves from prodigality and ostentation.

SECOND ADIVICE

The groom and his family should understand well that according to nature and Islamic jurispudence, it is upto man to arrange home with all its essentials, money for marriage and *Waleema* and the maintenance allowance of the bride. Whereas, house-essentials include the kitchenware and bed etc, to spend on bride is obligatory for men whether she is rich or poor.

Allah has said in the Holy Qur'an clearly that the

man spends his money on the bride, hence, Allah has given the men superiority over women in Surah; Nisa-34

اَلرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ
وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ

Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means.

This verse has thrown light in an eloquent and significant way on the limitations and obligations of men and women towards each other. The men have been asked to arrange money, inorder to spend on his family's fooding, lodging, dressing and house-wares.

That's why, they are appointed as the protectors and maintainers of the house. Now it is upto women to obey their husbands, to look after their wealth in their absence and their other rights. Hence, in the second part of this very[7] verse, Allah has called the obedient woman as "the righteous woman".

The same thing has been depicted in Hidayah Awwalain on Page No: 417, a famous book of Islamic Jurisprudence;

النفقة واجبة للزوجة على زوجها مسلمة كانت او كافرة اذا اسلمت
الى منزله، فعليه وكسوتها وسكناها

All the expenses of a wife are obligatory on her husband whether she is a muslim or an infidel, when she, after surrendering herself to her husband, comes to his house. Now he is supposed

to arrange for her dressing, lodging and other expenses.

One can't compel his bride or her family to arrange for these things. Whereas its demand, whether orally or through customs prevailing in the society is a shameful and reproachable act.

Therefore burdening a bride by asking to bring bedding, kitchen-ware, fridge and washing machine etc. to give necklace to the groom's mother, hold a feast for 500 odd men, give a ring to the groom's sisters, suits, watch and perfume to the groom is just like changing the system of nature and metamorphosing the human nature.

It is not only an open violation of the rules made by Allah but also a revolt against Him, which is the cause of corruption in the society, while one who is revolting against the rules of Allah and nature will have a bad end. As Allah the Almighty neither endures ruining the human rights nor social injustice, moreover it is a custom ofNon-muslims and against the manliness and nobility of a man as Allah has asked him to spend while he is begging each and everything from his father-in-law. (Taken from Jahez, Aik Ghair Islami Tasawwur p.n.42)

ADVICE OF THE GROOM TO HIS BRIDE IN THE FIRST NIGHT

Generally, there comes a wedding night once in every men's life, while it effects clearly the coming life, so one should spend this night in a way that it may leave good effects on the coming life, in accordance with an idiom "first impression is the last impression". One must give such

an impression that the wife may be convinced of his piety, affection and ability.

We are giving you an important advice, with a hope from Allah that if you act accordingly then Insha Allah all the disputes of mothers and daughters-in-law will never occur and you will know how to keep them together. While seeing your bride for the first time, either you will praise her dress or ornaments or you will try to please her, at the same time you must tell her that you will be pleased if you keep my advice with you and will act accordingly.

That important advice is.....

If my mother or sisters or brothers' wives are misbehaving with you then have patience by keeping quiet, in order to please Allah the Almighty' and get better reward in the Hereafter and you must not tell me I don't want to listen that your mother has misbehaved with me or your sister has called me so and or your brother's wife don't talk to me politely or your nephew and neice have ruined my such and such things while neither your sister nor your brother's wives forbad them, or your mother and sisters found faults in the food cooked by me.

Remember if after listening your irrelevant talks, 1 accepted it to be 100 percent correct and behaved impudently with my mother then both of us will fall in the estimation of Allah and He will be displeased with us as a result we will not be trauquilized inspite of having all the worldly resources.

5 1 ine

Remember that the men come to their house in search of peace after getting tired while working and the wives give them the details of their disputes with mother and sister-in-law, it is harmful for both of them. So just keep this very mine advice in your mind and you will see its benefits later on.

Dear groom! We request you also that when your wife starts *giving you details of her* disputes with mother and sister-in-law, just ask her to solve these herself, as you yourself have told your mother not to tell anything about the disputes with your wife to you. As, the wife sometimes feel that the mother-in-law may poison the ears of her husband while the mother wants the son to come to her directly from the work, as the daughter-in-law may do the same…… therefore it is better to tell them not to implicate you in their disputes rather solve them mutually.

Most often it so happens, that after listening to the mother or the sister or the wife, the man tells some improper words to his wife and all the family had to regret, whereas if he speaks to his mother improperly she starts with a sigh, I had this ver}' support after my husband's death and it is also lost and curses both. This curse may spoil their lives and influence the coming generation badly.

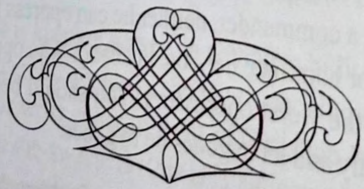
Therefore, Mr. groom! Let it be settled in your mind that you are not going to listen to the disputes of women, as it may spoil your married life. Tell your wife the benefits and virtues of forgiveness, if you will live happily with mother and sisters-in-law now, then only you will be

happy with your children in future, you are supposed to face all these in the world whereas the real peace is in the Hereafter.

A SIMPLE WAY TO CREATE LOVE BETWEEN MOTHER AND DAUGHTER-IN-LAW

The simplest way is that you ask your wife to give your mother such gifts which she likes most, though you yourself have brought those gifts. Whenever your wife goes to her parents' home ask her to bring some gifts for the mother, sisters-in-law and brothers' wives as well as for children also, while she herself should distribute these among them. This will increase mutual affection and you will get their wishes.

If, inspite of all these, you feel that the dispute is still there then arrange a separate house for your wife and if you can't then separate the kitchen so that there would be no room for disputes.



IS HUSBAND A METAPHORICAL GOD

Question: If woman says that she dislikes her husband as he is ugly, if she lives with him then she could take false steps and she wants *Khula'* (divorce at the instance of wife) whereas her parent's view is that, "pointing to a husband's ugliness is a sin". She was told that "Hindu women consider their husbands as God, whereas in Islam the marriage happens through mutual happiness, and if woman wants, she can take *Khula' to* be saved from false steps, as the main aim of the marriage is "to be saved from social evil". Now the question arises; is considering husband a metaphorical God, a custom of Hindus in reality?

If it is like this then I had oppressed my obedient wife by considering myself a metaphorical God and a supreme commander, am I sinful or not due to my ignorance or am I supposed to seek her forgiveness? so that, Allah also forgave me or I am right and it is wrong that considering husband a metaphorical God is the custom of Hindus.

Answer: Allah has made the man commander over the woman but he is neither a real God nor a metaphorical God being a commander, neither he can oppress her nor he can scorn or humiliate her- the husbands who oppress their wives are the worst oppressors. You should behave your wives kindly and let bygones be bygones.

Giving husband the status of God may be a Hindu custom but Islam does not allow this. Whereas it is desirable

from the wives to respect their husbands, not to call them fry their name and not to refuse their legal orders. She can take XMa ' if they don't have mutual love either due to husband's ugliness or rudeness or irreligiousness or any other reason.

DONOT FORBID WIFE FROM PRACTICING *SHARP AT*

Now we are giving some advices to such people who are not fully religious. May Allah make all of us fully religious and one who takes care of lawful and unlawful, right and wrong, tradition and heresy *(Bid' at}*

(1) With the blessings of Allah, if you have got a wife who is fully commited to Islam, don't compel her to obey different heresies being a husband. Such as making*Halwa* on *Shab-e-Baraa't* or *Kheer* on 1 Oth of *Muharram* or filling *Koondas* (dough trough) in the month of *Rajab* etc. The things which are not approved by the Prophet (pbuh) or his companions (mabawt),are the additions in Islam and should be avoided. You should feel yourself lucky as you have got a pious wife who is keeping you and herself aloof from useless complications and imperfect rituals.

(2) If she is keeping herself in complete hiding, and is very careful about it, she is not opening even her hair or wrist either in front of Christian Nurses or Hindu she-sweepers (this is Islamic way) then why you are getting angry over her. If she does not want to go to such gatherings, where there is no

religiousness and she does not want to meet such ladies who are far from religion, do not compel her to attend these gatherings and to meet such ladies.

It is not sagacity to weaken your faith just to save others from being heart-broken.

(3) If she is hiding herself completely from your brothers (whether elder or younger to you), all of hers and your cousin-brothers, all of hers and your maternal or paternal uncles and your friends, moreover, if she does not want to go to such gatherings where there is a chance of intermingling with them, why you are making her a show piece. Is this because they bring in their wives in front of you. Remember! They are bringing their wives in front of you just to see your wife.

Remember! The end of all these mean and unlawful actions is the anger of Allah the Almighty, being afflicted by different embarrassments and misfortunes in the world and the Hell after death. May Allah save all of us! While she came as a bride fully veiled, as required by the *Shari'at* from her father's house then why you are compelling her to remove the veil.

O ignorant men! Why you are not hiding your wives they are an adornment for your houses only, why are you taking her out unveiled, she is for your pleasure alone. Just think! When you are taking your wife out unveiled, hundreds of eyes will see her and will

receive Allah's anger and you became the reason of this unveiling, so you also will get affected of Allah's anger. That's why keep her hidden.

0) If she is not attending parties due to photography, video-coverage and other unlawfuls happening there, don't compel her saying the organizers will be displeased or get angry. Once Hazrat Thanvi (Ra) said, " sometimes, you also get angry and displeased with your kith and kin saying you will not attend such functions, where so many unlawfuls are happening, as Allah and His messenger (pbuh)will also be displeased if we came.

DON'T GIVE UP PIETY TO MAKE WIFE PIOUS

A righteous person should always try to make others especially his dependents righteous. In other words, guiding other to the righteous path is a part of self-righteousness, but he should not give up his righteousness. A person can never succeed either by taunting or by bantering and vexing orby concealing the details in making some one righteous. If you are seeing any deficiency in your wife or she is sticking to any vice, neither be angry nor abuse rather try to convince her patiently and that's too after sometime, when you are not irritated as you will not accept any of her excuses. We request you not to leave the religious path while convincing your wife. The clerics have said that it is asin for the judges and *Muftis* (expounders of Islamic code of law) to decide the cases while they are angry. If you are consulting a *Mufti* or cleric regarding any *Shar'ai* issue or

you got any important and worth following thing in any book then you must ask the preceptors in whose touch you are, the way to impose these on your family. First of all you have to prepare, your family members, mentally to act according to your wishes.

Three golden principles for living happily with wife:

If one is married, he has to live happily with his wife whether he likes her or not, as the case may be. To live happily he has to abide by these three advices.

(1) Save your eyes completely. Most of the time it so happen, when a man does not save his eyes he can't remain chaste, however may his wife be beautiful, Satan keeps him entrapped in his trap. While he himself remain restless by considering every made-up woman more beautiful than his own wife. One must pray Allah to be saved from this, as this spoils the spirituality and disgraces him in the eyes of Allah the Almighty.

One should save his eyes from his cousins and brother's wives as after seeing these woman of one's own family, he feels his wife less beautiful.

(2) One must have the thinking that Allah has made her, his wife and nothing can happen without Allah's will. One has to be happy with the decisions of destiny. May Allah give us His guidance and make us from among His thankful slaves. Hazrat Thanvi (Ra) has said that the time in which a believer disobeys Allah

is very unlucky for him, for example, when he sees any non-Wtram woman-sees the illegal beauty of a woman other than his lawful wife. If ever he sees a woman unknowingly then he must remove his eyes saying there is none equal to his wife in beauty, so he should be happy in the happiness of Allah.

p) Never expect something from someone other than Allah (though they are parents, wife, children or some near and dear) as one feel very bad when he is afflicted by his near and dear rather by unrelated persons. For example a man expects that his children will stand by his side in his old age and the children became disobedient or inspite of being obedient they' do not give airs to you, certainly he will be embarrassed. Same is the case of husband and wife, so do not hope in your wife *Insha Allah* you will never be distressed, Allah forbid, if you are distressed, it will not last long.

CHANGE THE STANDARD OF YOUR MENTALITY

What is the standard of wife's love? ..... Have you ever thought that the girl to whom you have brought as your wife will be according to your high standard, if she is not. Will you not love her? Will you notkeep her happy? Will you not pay heed to her rights? Never,because in this way your marital life will become distasteful and you can't be peaceful, so change your thinking before moulding wife in accordance with your own standard.

There is a standard of love which you have decided in your mind or which is prevalent in yohr family or friend's circle and you feel it the basis of love. If your wife is not according to that, you at once decide that she does not love you. So don't be mistaken and change your thinking, then only you will get the desirous love from your wife *Insha Allah.*

May Allah create love between you and all Muslim couples so that both of them would work together according to *Shari'at-e-Islami* and be a source of spreading it in the whole world, Amen!

Now we are quoting the words of Maulvi Mohd Yousuf Ludhianvi which are the part of "Aapke Masaa'el Our Unkaa Hal", so that you can understand the standard of wife's love.

STANDARD OF WIFE'S LOVE

Question:..... Iam married to my cousin with whom I was in love before marriage, the sole reason of this love was her being veiled and well-behaved we have not talked to each other before marriage whereas she was also in love with me before marriage, this we knew both. Our parents had arranged this marriage, I was very happy when she came to my house, but she is not treating me like a loving wife, we are married for 7 years. It seems to me as if she is living with me under some compulsion and she has no attachment with me, she neither join me in my pleasure nor in my sorrow.

A distressed person wants that at least his wife should stand by his side while he is embarrassed or

aggrieved moreover he wants her wife to welcome him cheerfully whenever he returns home. My matter is quiet different, she does not reply even my *Salaam*, there is *little* chatting between us. though she does all my work like a machine and wants to keep herself away from me as soon as possible.

Aperson marries to get a loving friend/ partner and to fulfil his natural demands, though my wife is of sound health but there is no love for me in her heart. If there is no sexual desire in a person, he / she can treat with love. Sir. though my wife wants to live with me but as a servant and not as a wife, I am an emotional man and remain thinking it. awaken in the nights but can't find its solution. Sir.... I also acknowledge veil and I had taken full care of all the necessities of my children through my lawful income. To understand a person, seven years are enough whereas i f that person does not have love for the other, he /she can't be understood. Whenever I had asked my wife, do you have any problem with me everytime she replies, you do a second marriage. What does it mean when a woman herself asks her husband to remarry.

Sir....when I return home remaing busy the whole day I became more distressed due to my wife's behaviour and remain awaken the whole night, as a result I am feeling myself mentally disturbed.

Sir.....guide me through *Shari'at* and tell me an incantation so that I would get homely respite, my wife would start loving me and pay attention to our children. Kindly pray for me and do *Istikhaara* (asking Allah for

proper guidance in a certain matter). Sir..... I hope that you will guide me like your own son and tell me a suitable solution of this very mine distress and embarrassment.

Answer: You have married by your choice, inspite of this she is not up to your "high standard ", It is not her "the poor guy's " fault, rather it is a fault of your high standard as being a woman she has no complain from you. Its solution is that you have to lower your high standard.

(1) How the wife can't be connected with the sorrows and happiness of her husband but the way of its expression can be in accordance with one's own standard.

(2) When you return home you are not received enthusiastically, do you know how much she was busy in the house-hold work? Just take charge of the house for a day and experience yourself.

(3) She does all your work like a machine and you don't value a running machine just appoint a cook to prepare food ..... , a servant to clean the house....., a launderer to wash clothes....., a wet-nurse to look after the children....., a watchman to guard the house. Inspite of all these employees, your house will not be much disciplined as it is under the aegis of your wife but you don't value her services.

(4) In reality seven years, is a long period, but Alas! you had not seen the qualities which Allah has hidden in your wife, by lowering your high standard. If you

would have lowered your standard, you would have understand her.

(5) .....it doesn't matter how many times you get married, you will neither learn the way to live nor you will get mind satisfaction unless you lower your high standard.

(6) .....you neither need an incantation nor an amulet but you need to be a human by living in the company of a righteous man. When your ability to read the human mind will improve, you will know that Allah has given you an enormous blessing in the from of this very wife.

MEN SHOULD RESPECT THEIR WIVES

Men should respect their wives for two reasons;

(1) being wives they are inferior to men and it is against the gallantry to trouble the inferiors.

(2) due to religion as both of you are Muslims. It is not necessary that the woman will always be inferior to man. She may either be equal or superior to man in the eyes of Allah the Almighty. Similarly one does not know who is more beloved for Allah in accordance with his/her religion. Therefore men should neither disdain nor disgrace their wives. (Kamaalaat-e-Ashrafiya-124)

TWO QUALITIES OF WOMEN ARE PRAISE-WORTHY

Women are praise-worthy and pitiable as they have two good qualities which make them superior to men also

These are service..... and chastity.....Their chastity is so much that, though the men are free of evils but won't be free of temptations, if you take 100 noble ladies they all might be free of temptations. Allah has recalled this only in the Holy Qur'an. "(Surah Nur - 23) "Chaste indiscreet"

(Kamaalaat-e-Ashrafiya-206)

LOVE YOUR WIFE

When the disposition of some husbands and wives does not resemble the husband decides that now they can't live together, she can't move with me, she is not lovable- and remain counting her flaws only.

Before requesting these husbands, we prayAllah to forgive the sins all these spouses and bestow love and affection after finishing enmity in between them, Amen!

You also say Amen! on this prayer, offer 2 *Raka'at Najil,* if you can, and pray Allah imploringly for such spouses, relatives and friends, so that Allah may bestow love in all these families, because if there is mutual love in all the spouses then only one can get the worldly and religious virtues.

A high status of love

Its proof is that all the couples are made by Allah, this very' wife is a gift of Allah for you, so love her and consider her the most beautiful woman of the world, saying you do agree with which your owner is agree.

ONLY WAY TO BE SAVED FROM THE UNLAWFUL

Have faith, that your wife, given by Allah to you, is the most beautiful woman and she is the only way for you to be saved from fornication.

The Prophet (pbuh) has said, "Doing sexual intercourse with your wife is also a charity *{Sadaqahf".* The companions (mabawt) asked the Prophet (pbuh), “While a man is fulfilling his desire, how he can get the reward of doing charity?” The Prophet (pbuh) said “if he would have done fornication, he would have been punished ... or not? Therefore when he is using the legal way saving himself from the illegal way... he is supposed to get reward."

Anyhow, Allah forbid, if you saw a *non-Mahram* woman or you listen her voice or some bad intentions come in your mind then first of all remove your eyes from her and be strong enough not to see her again praying Allah to save you from evil-doings. Try to remain content with the wife you have in order to be saved from fornication.

Just inagine that your daughter is of ordinary appearance and ill-tempered, while the son-in-law is handsome, will you wish that he would beat her, misbehave with her, taunt her, make her a psychological patient or will you wish from him to keep her in comfort. If he is treating her kindly then he will be best son-in-law for you and you will also try to please him in every possible way. Now think that your wife is also a daughter of someone and you are not treating her kindly as she should have been, so j ust for

Allah's pleasure treat her kindly. Allah also befriend those who treat their wives kindly and gives him His nearness.

There is a narration of Hazrat Shall Abul-Hassan Kharqaani (Ra). his wife was a surly woman, a person from Kharaasaan came to become his disciple and asked her about Shah Saheb. She replied, why are you *saying Hazrat, Hazrat-he lives with me I* know how big Hazrat is he.

He started weeping and told the onlookers that he had come from a far off place to become a disciple of Shah Saheb and his wife is saying that he is not a preceptor. The people told him. 0 fool! don't ask her as she won't ratify anyone's beneficence and asked him to go to the jungle in order to see his miracles. When he entered the jungle, he saw that Shah Saheb is coming to him seated on a lion having a snake in his hand instead of a whip. It became clear for Hazrat after seeing him that he is coming after listening bitter and stinging words from his wife. Hazrat said, I am enduring my wife's acrimony and due to this the lion is obeying me. I am living with her considering her a slave of Allah, if I divorce her she will harrass another Muslim brother. That's why I am accomodating her. I treat her kindly thinking that first of all she is a slave of Allah then she is my wife. If I would not have kept patience and tolerated her cursing, this lion would not have been in my service. I got this miracle by keeping patience on the trouble given by this very woman.

So, love your wife and remember if you love someone, he/ she will also love you. Every human (though you may see him disliking others) has a passion for love

and affection. A person, who is desirous of being loved, when gets love and affection, starts feeling him an important and a proudy personality.

If a wife does not get the love of her husband, does not find respect or prestige or place in anybody's heart then avaccum of deprivation is created in this unfortunate woman, which *results in the prospering and rising of only the disturbed* feelings.

Therefore, the Muslim husband should consider that her wife is also a human being who also has some human necessities, feelings and demands. His mere expressing some love and affection to her, accompanying her, fibbing with her and praising of her food can florish the decaying life of this unfortunate woman, it won't harm him. If the husband takes care of these things he will also get suitable reward from Allah the Almighty.

Imam Bukhari has made a separate chapter;

باب ادخال السرور فی قلب المؤمن (Insertion of happiness in the heart of a believer) pleasing a muslim person has a legal sensuous importance. Espesially a Muslim must please his wife as she is subordinate to him and all her happinesses are attached to him.

Though unwillingly, you just show love and affection to your wife, as we are asking you this, she will love you much more than you as it is the woman's nature, that whenever she 6elS some love she expresses doub'e then what she gets.

In the end we ask you. that inspite of her curtness and unpleasantness, is it humanity to rebuke and scold her.....being your wife and a subordinate to you? Is there no importance of being her a slave of Allah, the daughter of .Adam (pbuh), a follower of the Prophet (pbuh), the heart of her parent, the safeguarding device for your private parts and the mother of your children. If you consider, her any awkward reply, her frowning, excess salt in the food, or lesser sugar in tea, as a big reason to rebuke and scold her then in the light of the references given above feel mercy on her also.

"EHSAAN" AND MARITAL LIFE

Doctor Mohd.Abdul *HaiArifi* (Ra) was *among those* brilliant personalities of our time who passed their lives remaining away from publicity and ostentation, *but their* character and the way *of life attract us to them. He* was trained by Hakeemul-Ummat Maulvi *Ashraf Ali Thanvi (Ra)* and his spriritual successor in mysticism and Sufism. Therefore general people used to come to him for reformation and were getting benefit out of his directions. Once a man came to him and told him, Thank Allah , I have got the status *oV'Ehsaan"*.

("Ehsaan" is a Qur'anic term, which is explained in the traditions, to worship Allah in such a way as *if the* worshipper is seeing Allah the Almighty or at least in a way as if Allah is seeing the worshipper).

The man meant same by his this very saying that he has got the status of *"Ehsaan"* while worshipping.

Doctor Saheb (Ra) congratulated him and said *Ehsaan* is really a big blessing, but I want to ask you, whether you got this status only in prayers or you got this while dealing with your family or any other relatives and friends also...? He said as far as I knew *Ehsaan* is connected with prayers and other worships only, therefore Ihad practised it in prayers and by the grace of Allah I had got success in it but I did never thought of it in other social deals. Doctor Saheb (Ra) said, just to remove this misapprehension, I had asked you. No doubt it (Allah is seeing me) is sought in prayers and other worships rather it is needed in each and eveiy field of life. A man should

also lake in his mind, that Allah is seeing him while dealing with general people, specially the relation of husband and wife is such that they live always together. There comes many ups and downs and unpleasant moments in their lives as a result the psyche of a human instigates him/her for injustice in retaliation to these unpleasant moments. At this juncture one must keep in his mind that Allah the Almighty is seeing him.

Afterwards Doctor Sb. (Ra) said that the Prophet (pbuh) had never scolded nor felt angry' on any of his Holy Wives in his life. 1 also had practiced the same following this very' *Sunnat* of him.

Hence, thanking Allah I acknowledge that I am living with my wife for 51 years and had never talked her with changed accent. Afterwards his wife said remembering him, "He never talked to me in an unpleasant accent or asked me to do any of his personal work, I used to do all his works pleasantly on my own."

While discussing the *Nikaah* sermon, I had said that piety *(Taqyva)* is necessary' for a happy marital life. The practice of Doctor Sb. (Ra)was the result of this very piety and follow up of this very' saying of the Prophet (pbuh) "Best among you are those who are best for their wives."

Verily, Allah has said in the Holy Qur'an that men are protectors and guardians of women (Nisa: 34) but the Prophet (pbuh) has clarified through his sayings and actions, this verse does not mean that the men are supposed to give them orders or treat them like servants or keep them under their dictatorship. Allah Himself has

clarified this in another verse of Rum: 21 "And among His signs is this that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts)". This verse means that the basic thing in the relationship between husband and wife is love while both of them are the means of tranquillity for each other.

Whereas, Islam has also taught us that whenever we do a collective work, there must be a leader *{Emir}* from among ourselves, so that the work is done systematically. Moreover, it is also commendable that, if two persons are going on a journey, though they are friends, one should be made E/mr.This *Emir* is not supposed to give orders to others but he is to supervise the related necessities, to arrange for others' comfort and to take care of his companions. While the other members of that group are supposed to help and obey him.

Just like the *Emir* of an ordinary journey, Islam has made the men the *Emir* of marital life which is a bigger journey. Because the men are supposed to be more sound physically and has more ability to bear its responsibilities. This does not lessen the reality, their relationship is of love and mercy, while none is supposed to treat other like a servant. Likewise the husbands, being *Emir* of the house, should not consider that the wife is created just to obey his orders and evety legal or illegal wishes. This supremacy of men given by Allah demands that he should use it to show kindness to his wife and to fulfil her legal wishes as far as possible.

L ikcwise. wives should use their Allah's gifted capabilities, rights and abilities in co-operating with their life-partners and keeping them happy . If both of them are acting accordingly then the house will become a sample of heaven *(Jannah)* moreover, it will be a worship for both of them and a real source of Jannah in the Hereafter also. That's why they are advised of piety (Taqwa) in the *Nikah* sermon and Doctor Abdul-Hai (Ra) has included it in *Ehsaan* (doing an act thinking that Allah is seeing him/her).

Dear husbands! you can live a happy married life only when you consider her a real life-partner, keep in mind this *Ehsaan.* give her dues, try to keep her happy within your capabilities and make her fully religious. When she will become happy, she will concentrate on obeying and fulfilling all of your wishes.

ENLIVEN THE LEFT *SUNNAT*

Hazrat Ayesha (mabawh) says, whenever the Prophet (pbuh) used to come to the house, he used to enter with a smiling face inspite of having so much of grieves regarding his followers and different preoccupations such as welcoming delegations, preaching Islam and deciding different matters of Muslims etc.

This *Sunnat* has been left by us. The irreligious persons come as if they are Pharohs, showing anger to terrify their wives. While the religious persons come as if they are either Bayazeed Bustami (Ra) or Khwaja Moinuddin Chishti (Ra) or Baba Fariduddin Attar (Ra) with closed eyes in meditation as if they live in the Heaven and don't know anything about the

earth. They won't see their wives affectionately but will scold [hem and remain sitting with a chaplet. Whereas their wives were waiting the whole day for their return to amuse themselves. The husband comes home and sits either with a chaplet in his hand or starts calling friends or thinking about business or asking different questions.

Both these methods are against the *Sunnat.* One must enter his house smilingly, ask her well-being and lend a helping hand in her work to enliven the *Sunnat* and please Allah the Almighty.

Giving their dues is more rewarding then telling beads and *Nafil* (Supererogatory) prayers. The Prophet (pbuh)has said "The best mannered man is one who is best with his wife". In another narration the words are as follows;

"The most complete in faith is one who is well-mannered and who is most lenient to his family."

(Mishkaat p. 282 Hadeeth No.35)

It is not fair for us to laugh and tell j okes in our friend circle but when we come to our wives, we would become serious or shrink our face as if we don't know laughing. Whereas, she is perplexed by seeing you, as she was waiting for you the whole day to be indulged in Jokes with you and you are entering the house like a statue. You might have got the Islamic standard of piety and righteousness in the light of the Prophet's (pbuh) Sayings. That is you should be polite with your wife, ^patience and toleration in your house rather to

show ettiquets in your office, shop, friend-circle, mosques or social life.

Indulging in jokes with wife, forgiving mistakes enduring anger, listening her complaints *if these* are making her happy, taking her out for amusement in Islamic veil and giving her pocket-money within one's capacity..... etc. are worship. While offering supererogatory prayers the whole night and not talking with wife or sleeping separately is against the tradition of the companions of the Prophet (pbuh).

WIVES HAVE THE RIGHT TO COOL DOWN A LITTLE, AFTER ALL IN WHOM THEY WOULD TAKE PRIDE OTHER THEN YOU

Have you ever noticed that sometime a child weeps uselessly so that his/her parents would love and fondle him/her more. While, sometimes you or any of your close friends cool down among themselves just to turn the other more towards him or perhaps he would say cheerfully, come let's have lunch in a restaurant or he would take you somewhere in his new car. If you cool down, they will neither move away from you after taunting nor they will be annoyed..... nor they will stop talking to you.....

Ifyour wife cools down and keeps quiet, will you go away from him after uttering some unpalatable words... is this the only relation between you and your wife.

At this juncture, you have to bear with her caprices. As a child her parents used to pick her up leaving all their

nork whenever they saw her in the sulks, when she grew up her friends, brothers and sisters used to console her. Now, as she is with you leaving behind her parents friends, brothers and sisters, you have to bear with her caprices.

Shari'athas also given them the right to coquetry. The Prophet (pbuh) says, "OAyesha! Whenever you cool down, I became conscious of your cooling down. She asked the messenger of Allah! May my parents be sacrificed on you, how you come to know of my cooling down? He (pbuh) said whenever you cool down you say " وَرَبِّ اِبْرَاهِيْمَ" (By the master/cherisher of Ibrahim), you don't tall my name. While in a happy mood, you say "وَرَبِّ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ" (By the master /cherisher of Muhammad (pbuh)). Just imagine the respected Prophet (pbuh) bore her cooling down without becoming unpleasant, itmeans that they have the right to cool down and coquetry.

Some people consider themselves ruler over their wives and for this they quote a verse of Qur ' an from Surah Nisa-34 "الرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَاءِ" "the men are protectors and guardian of women". An imminent Islamic scholar Shah Abrarul-Haque (Ra) said, you are supposed to rule them but in *Shar'ai* matters. If she wants to go against *Shari'at* such as she asks you to purchase a television or VCR or pictures and photographs to decorate the house or she wants logo to cinema then you must forbade her strictly. However, ifshe wants clothes, any edible item, to go to her mother's bouse then you can't forbade her as these are her rights. If 1'ou have authority over them, then you have to love them also. Putting a morsel in her mouth and seeing her with

love are also *Sunnat* of our beloved Prophet (pbuh). His pious life is full of showing love to all his wives and lie (pbuh) himself has said." 1 love three things in the world namely prayer, seent and woman (Holy Wives).

(Munabbihat by Hafiz ibne Hajr)

It means that loving wives is also a tradition of our Prophet (pbuh). So we should enliven this *Sunnat.*

SOFT TONE AND SWEET WORDS

The husbands must use soft tone and sweet words, without these two love is a mirage. If a husband and wife both are habitual of soft tone and sweet words, love and affection will be in abundance in that house and every member of that family will be full of love and affection.

Just try'this easy procedure, *Insha Allah,* all of your embarrassments will be solved, the wife will start loving you heartily, your children will also use this very language whenever they will go outside, at the same time their passion for love and affection will also increase. Therefore, you must not leave soft tone and sweet words in any condition.Alah has said in the Holy Qur'an;

بَيْنُ زَ أَ أَ لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

But speak to him mildly; perchance he may take warning or fear (Allah). (Ta Ha -44)

In this verse a special direction is given to Hazrat Moosa and Haroon (pbut) to guide Pharoh. Hazrat Mufti Mohd. Shafi (Ra) has said in the exegesis of this verse,

however much may the opposite be rebellious or having false believes and thoughts, the reformers should talk politely and in a sympathetic and friendly manner, only then hecould be compelled to thinking and fearing Allah. Pharoh, who is tyrant, despot, claimant of divinity and murderer of thousands of Bani-Israel children for his own safety. When Allah the Almighty sent His selected Prophets (Moosa and Haroon (pbut) to him, He directed them to talk to him leniently, so that he might think and ponder. Though, he knew thatPharoh will not abstain himself from being rebellious and seduced, but He has to restrain His Prophets (pbuh) to this principle so that the creation of Allah (human and jinn) would fear Allah after due pondering. May the Pharoh be guided or not but the principle should be such that, it be a mean of guidance for the whole mankind.

(Ma'aariful-Qur'an vol. 9 pg. 109& 1 10)

Remember! Wives can easily be obedient to their husbands provided they (husbands) would become habitual ofieniency while talking to them. The wives who don't care fortheirhusband's mood remain dejected and grief stricken. Ifwives are provided with pleasant and joyous atmosphere and everything told to them leniently, then most of them will become habitual of their husband's mood and will obey diem. This soft tone can easily generate the strong desire of service, love, selflessness, truthfulness, probity and nobility in the wife.

Remember! showing anger or shouting due to any f3ult of your children or wife is not a remedy for their faults and mischeives. If you want your house to be full of

happiness, where you arc being welcomed with smiles, received respectfully and get full sympathy then please start using sweet words and soft tone as soon as possible while dealing with your family members. Moreover, being a member of your home and Muslim society you are supposed to use joyous and peaceful tone while dealing with your family members and subordinates.

Remember! neither change your tone due to successive embarrassment and failures nor peevish your mood as these conditions usually comes in a man's life. One must neither be disappointed nor be in ecstasy over the befallen embarrassements and failures.

To give up affability, soft tone, smile, co-operation, forgiveness and connivence etc. are against the dignity of a true Muslim, so we have to be habitual of all these good qualities in order to keep our family joyous and pass a tension-free life.

AN IDEA TO ACT UPON THIS

One must think only thus far, that the deeds and words which I am going to use for my wife, if some other person says these words to me or treat me like this, will I not be grieved by these words and deeds.

If it is difficult, then just think if I were the wife what I would have liked for me. *Insha Allah*, this mere thinking will not necessiate a teacher even for the ignorant person. Alongwith this thinking pray Allah for sweet words, *Insha Allah* we will have all the good qualities.

Remember! a good way of talking is also an art, it is not necessary that a talkative person will talk well. At the same time, listenning others with patience and forbearance is also as hard as talking in a good way. So, if your wife wants to talk to you, listen her quietly and take care of her emotion, thinking and feeling.

Remember! soft tone and sweet words are just *like* a magic, it always effects the opposite person as sweet words keep all defects secret. If a man has all good qualities except sweat words then all his good qualities are useless.

The benefit of your using soft tone and sweet words will be that, she will feel its sweetness *till you come* back from your daily work, you will *find her waiting* eagerly for you and she will remain thinking of you the whole day. Otherwise she will offer thanks-giving prayer, that you have gone and will relax. While your children will also be happy and they will also pray for your going out.

Therefore remember! you have to take the invitiative for this good work. Adopt soft tone, good behaviour and conduct to see its effects at once.

adopt a preaching way and not a DIALECTIC WAY WITH WIFE

Remember one principle, the harmony of moods is found very rarely in the wordly relations, therefore taking notice of smaller things and deciding due to these is against the dignity of a Muslim.

So, forget the past, learn to live afresh and don't

coin ince\ our wife ever in a dialectic way. When you will have some painful things in your heart from your wife's side.) our si) le will become dialectical unintentionally and you will think, that you have been fed up of convincing her and she is not listening to your words, then you will seek the help of other ways. Such as;

It would have been better, had I been married in my kin…

It would have been better, had I been married to such and such girl……..

Would that my mother had not married me here.... etc.

Therefore remember! whatever you tell your wife tell in a soft and preaching way, the most successful husband is one who can convince his wife that he is a reformer, whatever he is telling is for reformation and not for taunting. For this, the husband should know that sympathy well-wishing and tolerance are the most important factors of preaching and reformation. The most difficult task is reformation, see the lives of the Prophets (pbut) and the reformers of nations,how much difficulties and embarrassments they have while preaching in the human.

A preaching husband will never be spiritless, short-sighted and status-seeker, rather after convicing the wife in every possible way, he leaves the result for Allah. He never becomes disappointed and keeps praying for the guidance. He has to pass a very cautious life. When reformation of a wife is sought, she is neither rebuked nor

scolded nor taunted nor put to shame nor reminded about her previous mistakes rather she is seated close, convinced will] love and reason accordingly, praised for her good work. May Allah give us all a perfect understanding of our religion, Amen!

Just think how much busy was our Prophet Muhammad (pbuh) he used to welcome the delegations of newly converts lolslam, prepare himself and others forajoumey, send groups for preaching, solve individual's problems and make peace between two muslims etc. inspite of all these responsibilities and preoccupations, he run nine houses.

How unlucky we will be, if being a little religious and preacher, we could not run a single house. Alas! Today wehavemade religion invisible from our lives. May Allah guideus to the right path, make us to act according to the religion and to preach it, Amen!

ONE SHOULD PRAISE HIS WIFE ALSO

This is an universal truth that, to whom one love, his/her each and every action is loved, his/her flaws become agreeable and one not only praises him/her but also exeggerates in praising. So love your wife as much as possible, praise her often so that she may be encouraged and your love may deepen in her heart.

That's why, Dr. Abdul-Hai (Ra) used to say, the man who thinks that his wife is serving him by making food, it is '•'tofagood conduct and behaviour, only such man will praise her food and encourage her.

But the man who thinks her wife a maid and thinks if she is making good, it is her duty so there is no need to praise her. Such a man will never praise his wife,will never forgive her even smaller mistakes such as, the sugar is more or salt is less, he will raise a tumult and start quarrelling.

The woman is kind hearted by nature, only a little praise makes her unable to contain herself and she tries her best to do it (praised work) better than earlier. So convince her positively praise whatever is done and if there is any shortcomimg or imperfection convince her in such a way that she don't do it again. From today make it your practice to say, جَزَاكِ اللّٰهُ خَيْرًا "May Allah give you best reward (for this act)", whenever she does any of your work. Be thankful to her by heart and tongue then see how much she appreciates and loves you thus you will see the model of a Hourie in the world itself and such house will become a model of the heaven.

Praise the works done by your wife and encourage her *Irisha Allah* you will get full cooperation from her.

ONE HIDDEN CRUELTY

In our society, the woman of the house whether she is a mother or a wife, though they are doing all the works properly and beautifully, are grieved by saying that these are the duties of a woman. If each husband and his children start thinking that it is the basic responsibility of a wife or a mother to wash their clothes, iron them, prepare good food for them or if they understand that their house becomes clean on its own. All the refuse and dirt are cleaned on their

own, clothes are washed, cleaned and put in the almirahs on their own. All this decoration, bedecking and comfort are done without the skilful hands of a well-mannered woman then it will definitely be the mentality of an ingratitude man. May Allah save all of us from this (ingratitudeness), defend yourself and others from this.

Remember! It is the woman by whom all the house-keepingworks are carried out and on whom the existence ofa family depends. If one is not thanking her or giving her some words of indebtedness, then her heartbreaking can cause a number of tribulations and unpleasantness in the family.

You can guess what part, this thanklessness, ungratefulness and discouragement, is playing in creating lhe environment of commotion and depression in the families nowadays.

Suppose, you are working in an office, where neither anyone is praising you nor talking to you straight forwardly you are being discouraged and frightened, then you will break off all the connections by saying good-bye to this very service. Is it possible for your wife or mother to get rid off you easily, being comfortless and grievous due to your thanklessness and inattentiveness? ... perhaps never.

However, who other than you can avert these unfortunate women from being comfortless due to your misbehavior, misconuct, ungratefulness and thanklessness? intake it a principle of your life from today that you will

always praise your wife's good work, kindness & virtures.

From the *Ifaadaat* of Hakeemul-Ummat (Ra)

DUE TO DISAGREEMENT OF WIFE SUFFERING IS ALSO AN ENDEAVOUR

A man writes to Hazrat Hakeemul-Ummat (Ra) relying on your eminent favour, I am seeking your help. Unfortunately I had been married to a woman whose nature is just opposite to mine. I am neither blaming my wife nor she is at fault in reality, rather I am of a strange nature. Due to difference in our nature there is a partition of unfriendliness and fear which is getting stronger day by day. It has effected my business also and an eternal depression has engulfed me. I was hoping a bright future for me since my childhood whereas, now my future is in complete darkness. This frustration and hopelessness has ruined my religion as well as my world while I am not finding any solution of this.

You are a venerable personality, pray Allah so that, He may save me from this embarrassment and give me peace of mind. I am in this agonizing torture since three years now and I pray for my death. Out of compulsion , now I had decided to lead a retired life but I am unable to find a candid person who can make me like himself so I want to come to you for some days to gain from your kindness.

Ans: I received your letter, *MaaShaa Allah* you are a bold person then why so much of impatience and inconstancy? This is the time to judge one's courage and determination, you have written to come to me, you are

most welcome. The purpose, for which you have this *idea* (coming to me) depends on the endeavour whereas, the unpleasantness which you are facing is in itself a great endeavour. Have patience, *Insha Allah* all will become right and COme after Some time. (Tarbiyatus-saalik 1/368)

INCREASE IN LOVE WITH WIFE IS A SIGN OF ^(GODFEARING)

Q: For sometime I am inclined towards my wife a little more, is it harmful for me?

A: It is a tradition, May Allah give both of you its best result. When *Taqwa* increases inclination towards wife also increases. (Tarbiyatus- Saalik 1/552)

TOBEATTACHEDTOWIFE

Q. I am attached to my wife so much, that it had become a burden forme, I remain confused due to this great attachment, but whenever I am with her, I feel more love than earlier. Once she became very ill, my inner desire was her death, so that I could get rid of this violent attachment but I used to ward off this thinking intentionally to save myself from sin ... Now she has become healthy.

A: Yes! one should not think like this, sometimes this type of thinking can harm him much and increase Allah's anger.

Q: She loves me very much, since she is religious, well-mannered, educated and wise, therefore I am less

afflicted. Othcru ise, Allah knows what would have happened. She has lull knowledge of*BahishtiZevar* and *Tableegh-e-deen* and is acting upon them as much as possible.

A: O slave of Allah! you are embarrassed of such a blessing, which is called in the *Hadeeth* (tradition) the best possession.

LOVING WIFE IS NOT HARMFUL

Q:1 Hazrat! Nowadays I am suffering from a severe illness, that is, I had started loving my wife very much and due to this my daily routines *(Ma 'moolaaf)* are effected. Its treatment is compulsory, moreover I want this love to incline towards Allah. Though I am performimg daily routines *(Ma'moolaat)* but irregularly and its sole reason is love with wife.

A: Loving wife too much is neither blameworthy nor harmful but it should not be an obstacle in religion and its duties, that's why it is in one's power and related to courage.

Q:2 Thank Allah! All the daily routines are being done thoroughly. An issue is disturbing me and I remain thinking about it, what will be the end ? That is, my wife has died nearly 11 months ago but her thought is still there in my mind. If I died in between then what will happen, how *I will* present myself before Allah with a heart *full of love for other than Him.*

I have become more interested in her then in prayer.

I go to her grave every Friday and don't want to return home. Once I went to the grave-yard, after seeking her absolution by reciting, I sat near her grave. A man called me but I did not replied. That man asked me later why I had not replied. After hearing him, I am more thoughtful now. Please, tell me a remedy as I am a worthless person, if I died in between what will happen, may Allah do the best.

A If such concentration in lawful affection is unintentional, which is not disturbing the inevitable religious routines then it is completely unharmful and does not decrease the love of Allah. As this love is natural while the love of Allah is rational and both can be gathered in one heart (man's inner). If there was not love of Allah in the heart then such condition would not have happened. Have full confidence if death comes in between, there is no danger rather keeping other expediencies in view, remarrying will be more beneficial. (Tarbiyatus-Saalik 1/748)

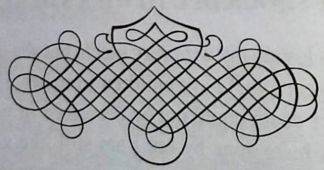
CURE OFSHOCK DUE TO WIFE'S DEATH

Q: I was loving my wife very much, but she died nearly two year ago, I have children from her. The sorrow ofher death could not be described in words, two years have gone by but I am still like a *Majnoon* (mad in love). All my routines have been left, though with great difficulty I am offering five time's prayer but there is no fear of Allah and humility in it. *I* have tried many methods but none is effective. I am very

much helpless now as both my religion and worldly affairs are ruining. 1 have become a debtor also moreover 1 am afraid of the Hereafter. Please pray forme so that, either I get another woman like her or her thought would go away from me. Please do whichever of these two is better for me and tell me also.

A: May peace be with you, I pray for the betterment of you. Marrying will be beneficial, though she may not be like that, if there is no obstacle you should marry till then read *Tableegh-e-Deen.* (Tarbiyatus-Saaiik 1/534)

Hazrat Thanwi (Ra) has said in his book *Malfoozaat Kamaalaat-e-Ashrafia* on page 46, that the contention of husband and wife is the bone of all contentions. Further on page 118. Hazrat (Ra) wrote, these wives will be more beautiful and esteemed than Houries, while seeking more beautiful is neither absurd nor untraditional so, praying to meet your wives is neither absurd nor untraditional.



WIFE..... A SINCERE FRIEND

Now, here is a gist of an article by Maulvi Abdullah (Teacher Daarul-Uloom, Karachi) published in "Al-Balaagh" magazine, with request to all our readers so as to remember usandMaulvi Abdullah in your prayers. While this prayer will also benefit you.

There are two sides of relation between husband and wife. First is, its delicateness and the second is, its depthness. If one sees its delicateness, then perhaps it is themost delicate relations.

This relation of years is so delicate that it can be token in a moment just like a cobweb or a petal. Suppose there happens some sort of squabble or contention between them, the husband fires *Talaaq* three times and all is finished. The relation of the life ended in a moment, all the previous feelings, services and predilection, are undone and now feeling ashamed on his doing and repenting but nothing could be done now.

When bullet goes off a gun, it can't be retrieved. *Talaaq* has been given, now nothing could be done, as a result the children, the wife and the husband all are disturbed. What could be done now?

You have to think earlier-what would be the result 'fthis very your doing? Perhaps, you might have thought know our relations are so old to be effected by *Talaaq* asyou are living a married life since long, it is not the ^der. In reality, your relations might have become strong

but its delicateness is still there. Therefore *Talaaq* will have same effect as it would have in the earlier years of marriage. The difference is that your children will also suffer now, as the\ would have father on one side and mother on the other.

Anyhow, as a 100 years old infidle becotns a muslim after reciting *Kalimah,* likewise *Talaaq* would make the wife a stranger to her husband, though she might have lived with him for long.

Now let us see its depthness, only a wife can serve you in a perfect way, as the time passes her love and desire of senice increases and the relation between them deepens.

Maulvi Ashraf Ali Thanvi (Ra) once said in one of his homilies "A man complained to Maulvi Fazlur-Rahman Ganj Moradabadi (Ra), that he is not enjoying *Zikr* (invocation of Allah) as earlier. Maulvi Saheb said, have you not heard that old wife becomes mother."

Sub-haanallahl What a wonderful example he has given. The theme of the reply is same that sensualism remains for sometime as the ardour of love with wife remains for sometime. It lessens as the time passes by but attachment increases while her love and affection effect the whole body. Same is the case of *Zikr* (invocation of Allah) that, after a long period though the ardour lessens but attachment increases.

In reality the wife of an old man becomes his mother as there remain no sensuality except immaculate love.

(Va'z Taqleelut-Ta'aam-68)

An incident is coming to my mind that is, once an oldman intended to remarry after the death of his first wi fe, Ids sons and daughters-in-laws started cursing and reproaching him, saying that now this old man wants to marry[7]. Here are we to serve you and for other works, then what is the need of marriage? But he did not heard anyone and got married.

After some time he became ill, vomiting and loose-motion got started. Now no one was coming near him leave alone serving him. His wife in his illness, used to serve, clean and give medicine to him, she looked after him in every way. The old man got the chance of sayingthat, you were preventing me from marrying, you have seen yourselves that nobody has served me except my wife. If I were up to you then I might be left unattended and perhaps might have died.

Anyhow! It is to be seen now, when the wife is ready to serve you fully, she co-oprates with you in poverty and misery, disaster and embarrassment, sickness and feebleness etc. how you are treating and keeping her?

Generally men want to keep their wives making them theirsubjects, treating them like servants and gave this verse as an argument, 3^9' قَوَّامُونَ عَلَى النِّسَاءِ "Men are the protectors and maintainers of woman". Verily this verse means that women are sub-ordinate to their husbands and its (sub-ordinatenss) classification is also there..... wife, children,servant, attendant, cook, driver and guard etc. all are sub-ordinates, but it does not mean that you are supposed to treat them equal. Though, wife is subordinate to you but

there is difference between her and others' subordination. Alongw ith being sub-ordinate to you, she is not only your life partner but a sincere and intimate friend also. So it is wrong to treat her like servants.

Some lewd persons thinks that "girlfriend" should be other than the wife, as the duty of wife is house-keeping and bringing-up the children, while girlfriend is for amusement, enjoyment, sensualization and accompaniment in recreation. Although, the wives can comply with all these necessities of a man better than any other woman and that's too in a lawful way. It is clear that one can have peace and calmness in the lawful activities rather than in the unlawful way. It is possible only when you consider your wife not only a wife but also a sincere friend, life partner and treat her as you treat an intimate friend.

Just think can you overawe your friend like your senants? Never ..if...you do, all your friends will leave you alone. A wise man will never treat his friends like servants. Then why you are treating your wife like a servant while no friend can be like her. It is tried that, all the friends, dear-ones and relatives desert man in embarsassment and poverty but only wife remains with her husband forever.

Now, it would have been clarifired that the best friend of a man is his wife and it is the peculiarity of this very connection that she takes pride in her husband and due to this very connection you can't overawe her like your servants, therefore it is not better to overawe her.

Due to this very connection the Holy Wives

in iabawt) used to behave the Prophet (pbuh) like a friend a ndtake pride in him..... who can be like Muhammad [pbuh)? But he never overawed them rather treated them with subordination and friendliness. The effect of subordination was that they never went against the Prophet [pbuh) but used to respect him very much. Whereas the effect of friendliness was that, Hazrat Ayesha (mabawh) used to take pride in him and he never got angry with her.

When the *Ifk* incident occurred and the dissemblers calumniated Hazrat Ayesha (mabawh), the Prophet (pbuh) became sad so much that once he told her (while she was in her father's house).

"OAyesha! If you are really exonerated then Allah theAlmighty will definitely reveal your exoneration and if you are indeed wrong then seekAllah's forgiveness and turn loHiminrepentence." Hazrat Ayesha (mabawh) became grieved of this and said, I don't know how to reply it , if I say that I am fully exonerated of this-Allah knows my exoneration then you people will never accept this and if I sayyesl am mistaken while Allah knows my exoneration, you will accept this, now I am saying only what Yaqoob (pbuh)has said,

فَصبرٌ جَمِيلٌ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ

(forme)patience is most fitting: against that which you assert,it is Allah (alone) whose help can be sought". (Yousuf: 18)

Saying this she fell down in the bed due to excessive grief and started weeping. At that very moment the signs of

revelation appeared on the taco of the Prophet (pbuh) and complete silence prevailed in the house. After sometime when the revelation finished, the first words which the Prophet (pbuh) spoke were; 0 Ayesha! Listen the good news, Allah has revealed your exoneration. Then the Prophet (pbuh) read out the recently revealed verses. All the family members become happy. Mother of Hazrat Ayesha (mabawt) told her; 0 Ayesha; stood up and thank the Prophet (pbuh). She replied. By Allah! I will not go to him. I praise only my Sustainer as he (pbuh) has considered me impure and Allah has exonerated me.

(Saheehul-Bakhari HadithNo. 2467 Kitabush-Shahadat)

We. the men should comprehend that Ayesha (mabawh) uttered these words as she took pride in the Prophet (pbuh) due to the friendly connection which she had with him. *Shari'at* has not penalized the women due to the words they utter in pride. If women were not having the right to take pride, the Prophet (pbuh) would certainly have warned Hazrat Ayesha (mabawh) as the words were very harsh, while it is impossible for the Prophet (pbuh) to show partiality to anyone.

The connection between husband and wife is such that Allah and His Prophet (pbuh) have tolerated such harsh words from Ayesha (mabawh). Otherwise, either the Prophet (pbuh) would have objected or Allah would have revealed some verses. Hence, once the Holy Wives (mabawt) asked the Prophet (pbuh) for more money and he was against the worldly means, Allah the Almighty at once revealed these verses:

يَاأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا

وَزِيْنَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا

"0 Prophet! Say to your consorts: if it be that you desire the life of this world, and its glitter, -then come! I will provide for your enjoyment and set you free in a handsome manner, " (Ai-Ahzab-28)

Just see, Allah has prevented the Holy Wives (mabawt) from asking more money while He did not prevent these words of pride. So there is no evil in taking pride, but asking more expenses is bad and today's matter is quite opposite.

Some men want that women should be according to their self-made criteria and if they do any thing against it, they are punished severly. Whereas, it is a right of the men that their disgusting acts should be tolerated. It is *wtHadith,* that the women is born out of a crooked rib, so you will see crookedness in her is also like a rib. If you straighten a rib it will break, same is the case of the women. Il means that the crookedness of a rib is in its beauty, likewise the beauty of a woman is in her crookedness.

If we consider, we will come to know that it is not strange, if some of the women are a little uncultured and impolite but these are homely women who are supposed to he more obedient and devoted to their husbands.

Anyhow, the women are sacrificing completely for to men while they are unconcerned and careless of them, As soon as the woman starts talking impudently, man starts

beating and taking revenge leaving behind the kindness and friendship. This is not suitable for a man rather he should endure these as a reward of her wholetime services.

Such lewd persons must tell honestly, can they treat their "girlfriends" like this, to whom they have given the status of their "wives" without marriage which is unlawful and un-lslamic. How will you treat her? Will you ever beat her or rebuke her? Never as she is your friend. Is the status of the wife lesser than the “girlfriend"? No-the status of the "wife" is much higher than of" the girlfriend"?-then why you treat her like this. Making a "girlfriend" is in itself illegal and unlawful. Moreover it is strange that a man, who is having a wife, is making a "girlfriend", his wife can be the best girlfriend for him. The purpose for which a “girlfriend” is made can be attained by the wife, that's too in a legal and better way provided that you safeguard your eyes and consider her equal to you, a friend and a companion rather then your subordinate, servant and subject.

When you will start giving this right to your wife, certainly she will also love and serve you suavely. If you are having any complaint or unpleasantness with her, it will end as a result of this good behaviour. Just come out of this self-made carefreeness and self-respect to see the delicateness of this relation.

We have the best example of our Prophet (pbuh) which tells us how he (pbuh) treated his wives, how he showed love, affection and friendship for them. Hazrat Ayesha (mabawh) says!

During a journey, there was a competition of race diifoot between me and the Prophet (pbuh) I won that race, lateron. when I became heavy, we again competed but this lime he won. He told me it is the reply of that very your triumph. (Ma'aariful-Hadeeth Vol 6 P.85)

In today's cultured age, racing with one's own wife is considered against the culture but if this race is with a strange person, it is not considered against the culture. We have the example of our Prophet (PBUH) so we should lake pride in it, though the people may consider it an uncultured action.

It is narrated, "Sometimes, when Ayesha (mabawh) drinks water, the Prophet (pbuh) used to sip from where shewas sipping after taking the bowl from her".

Another narration,"Sometimes, when Ayesha (mabawh) eats meat from a bone, the Prophet (pbuh) used lo eat from where she was eating by taking the bone from her".

Just compare these love-making actions of the hophet(pbuh) with today's culture. Nowadays, if someone teleft any edible in his/her plate or water in the glass, it 'hailed left-over and its consumption is considered a Native of diseases, although it is a custom of Hindus. "Was, to eat or drink the left-over is a *Sunnat* of our k'oved Prophet (pbuh).

The Prophet (pbuh) has once said;

/WyWW⁰/o' لا يفرک مومن مومنة،

"A faithful husband must not detest his faithful wife, if any of her habit is offensive another might be pleasing. " (Muslim Kitaabur-Razaa' Hadeeth no 2672)

This *Hadeeth* means that one must not detest his wife and be indifferent due to any offensive habit of her rather he must look at her qualities and appreciate them. The same thing is also told in the Holy Qur'an.

وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰى اَنْ تَكْرَهُوْا

ÎLÃ5- ˋ ˋ فِيْهِ <ˆdJI ÍjùÍtÍ j 15.—.^

On the contrary live with them on a footing of kindness and equity. If you take a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good. (Surah Nisa-19)

Another *Hadeeth* says;

Jj-*j Jli oJli عن عائشة رضى الله تعالى عنها

كمل I·jl (t-L-j aAp ≤dJl صلى aJLJl

المومنين ايما نا، أحسنهم خلقًا وألطفهم بأهله.

H. Ayesha (mabawh) narrates the Prop het (pbuh) as saying, A true believer is one who is most ethical and most kind to his wife. (Tirmizi kitaabul-Eimaan H.No.2537)

Another *Hadeeth* says;

Jis ˜eJis Lg̃-c- ˋjllxJ <dJl j S-iJl صلى عن

رسول الله صلى الله عليه وسلم خيركم

خيركم لأ هله و أنا خيركم لأ هلى.

H. Ayesha (mabawh) narrates the Prophet (phuh) as saying the most ethical (man) of you is one,who is best of you for his wife while I am the best of yOllfor my wives. (Tirmizi, Kitaabul-Manaaqib H.No. *3830)*

According to all these *Ahaadeeth, the* Prophet (pbuh) has fixed the criteria of a best man that he should be ofbest ethics for his wife, otherwise he is not the best.

Generally, a husband can be good for his wife, when lie helps her in homely works, takes care of her comfort and ease, and consults her regarding children and homely affairs and gives her some powers and liberty within the limits of*Shari'at.* By treating this way, one will not become her slave rather he will win her heart and it is also a right of the wife because she has come to your house as your life partner....she is your confidant.., your sincere friend ..., mother of your children..., queen of your home ..., companion of your public and private life..., your honour...., your heart's delight...., a mean of removing your tiredness..., to stand by your side in the time of poverty, destitution, illness, affliction, grief and hardships..., she knows all your perfections and imperfections..., moreover she is the best way for you to get peace of mind and tranquillity.

Tell honestly! A person who has tens of connections "'ithyou, will you become a slave of him/ her, if you agree "iih him/her? Never! Just think! If any of your fast friends ª$kyou anything, will you deny him? you will not dare to S ˋ him, as you have to keep the trust of friendship and •ºUare supposed to be faithful in relations with that friend.

When one can't treat a friend like this, is the status of the wife less than a friend?

Is treating wife like this proper?

In the last sermon given at the time of *Hajjatul-Vadaa',* the Prophet (pbuh) has mentioned the summary of life and the gist of the whole *Shari'at,* in this sermon also, he (pbuh) had told specially about the women;

فاتقوا الله في النساء، فانكم اخذتموهن بامان الله
واستحللتم فروجهن بكلمة الله.

0 people! Fear Allah regarding your wives, as you have married tham under the protection of Allah and you have made them lawful (for you) by the ? words of Allah. (Muslim, Kitaabul-Haj P.No. 397)

Through this *Hadeeth,* the men are warned that though they are made the protectors of woman but they should not use this protection being negligent to Allah's penalization rather they should fear Allah regarding them.

Remember! Allah is between you and your wives as they have become your wives and lawful for you according to the rule of marriage made by Allah. They are made subordinate to you under the protection of Allah i.e. after becoming your wives they have got the protection of Allah. If you do injustice to them, then you are embezzling into the protection given to them by Allah and you are turning out to be a culprit of Allah.

Another//at/ee/A;

عن أبى هريرة رضى JjI تعالىٰ عنه " Jli Jis رسول الله صلى الله
yi LJI ستقيم لک المرأة على خليقة واحدة 4-J-P اسلم، لا
كا لضلع ان تقيمها كسرتها وان تركتها تستمتع بها وفيها أود

Hairat Abu Hurairah (mabawh) narrates that the Prophet (pbuh) has said, a woman can't stick to one habit as she is like a rib-if you straighten it, it will be broken. If you left her as she is then you can savor her inspite of her crookedness.

The crookedness found in the woman is natural and bybirth, as it is told in another *Hadeeth,* that she is created from the upper rib, so you can't remove it.

If you want to take benefit from her, neither stand in lheway of her crookedness nor try to straighten her, as it won't be removed rather divorce could take place.

Ifyourwifeis shrewish, foul-mouthed and shows stubbornness in each matters, then you are supposed to convince her patiently rather to put up a bold front. If she is convinced, it is better otherwise leave her alone. The only way to create apeaceful atmosphere in the house, is "hat the Prophet (pbuh) has taught us, if one chooses the other way he can't live peacefully. (Taken from at-Bataagh)

SAVE YOURSELF FORM WHY....? WHAT....?

One important issue to which one must pay attention, '^is in some homes there is prolonged tension between

husband and wife, while its main reason is unreasonable interference in the wife's personal life or house-keeping matters by saying Why..What ?, How....?, where.. .?, when...? These types of questions annoy her and she unwillingly becomes abusive, foul-mouthed and impudent while its reason is the mental peevishness due to excessive questioning of husband...

Why the husbands don't think that they enjoy the air of fans in the office also, while this poor fellow (wife) remains in the heat of stove, remains busy either in cleaning house or making food or keeping children neat & clean or attending phones or keeping children's whims when they return from schools. When a wife, who is busy in the works of children, husband and tens of other engagements, faces questions such as why...? What...? How...? etc. she will definitely become disgusted. If mother and sisters-in-law are living with her then she has to bear them also.

Don't ask incessantly such questions..... Why this work has not been done? How it happened? When will food be prepared ? What had happened to the child? As she is tolerating so much of things waiting for her husband, who is her real sympathizer and comforter, to come and tell her some sweet words in order to lessen her grief and mental anguish ... and that very husband, after entering the house, starts questioning Why...?, What....? When..... ? How..... ? What will happen to that woman....

We are telling you, what will be its result?

1) If she is full of forbearance and patience then she

will pulverize herself and complain to Allah. Her mere seeing with tears and helplessness in her eyes towards the sky will be enough to bring worries and losses for you.

2) When she will be fed up of these sufferings, she won't tell you anything out of regard for you but retaliate either by beating or by abusing the children.

3) Ifsheisnot forbearing or the matter is unbearable then she will inevitably start replying you and will proclaim thus of her being foul-mouthed, while you will never think of your exceeding the limits. If you consult any of your friends or relatives to get rid of herthis very habit, they all will blame her and none ofthem will pay attention to your fighting mood and hot-headedness.

Moreover, now you will start evaluating all her habits and actions with fault-finding sight, you will see her as inferior, impudent, unskilled and ill-mannered etc. While these thoughts, sometimes may lead to divorce.

4) She might show her anger, which is the result of your insignificant gossip, to your mother or sister in your absence. This will also become a reason of disturbance, as when you will return from work, your mother or sister will surely complain to you of her misbehaviour with some exaggeration and the dispute will increase. If you would have dealt with y°ur wife cheerfully, kept yourself cool and checked

yourself, the matter would not have worsened so much.

5) When she will not find your sympathy and she has to vent her spleen anywhere, ultimately she will tell her story with some exaggeration to her friends or relatives and she will often go to her parental home by putting up false excuses. As a result this afflicted woman will be advised erroneously by her inexperienced mother, maternal aunt, friends and like minded sisters not to bow down, to put up a bold front against the husband, to remain firm and not to seek forgiveness to be the winner. The unfortunate woman will take such steps, under the influence of these wrong advices which will ruin her house.

So, my dear brother, for the sake of Allah, have mercy on you and your coming generation, consider cool-headedly that the solution of being saved from all these problems is with you only. As you have to change you conduct, the way of speaking...., avoid How...? Why...? What..? Where..? And don't dissociate yourself from your wife, who was busy in house-keeping the whole day. Because she has come only for you leaving behind every relations. Why are you creating hatred between you and your wife..... ? In order to avoid all these, act upon our advices and see the result.

IF THESE SHORTCOMINGS WERE IN YOUR SISTER OR DAUGHTER

Just imagine that the shortcomings, you are finding in your wife and due to these you are calling her unskilled

j, l^nnered, are in your own sister and her parents-
Ivar e complaining to your parents of her shortcomings
rthese are in your daughter and you are told that you must
gained her in a proper way as she was supposed to go
keirin-laws' house.

Certainly, their complaining would be unpalatable
ljou,Asyou are of the opinion that she is still of a tender-
;e,shehasgonetoanewhouse, she will take some time
jbehabitual of the new house, her husband seems to be a
rince that he does not come under least obligation and he
(complaining me of my dear sister or daughter.

Why don't you have this very opinion for your wife,
atshejust has come to your home, how she can make
erself like us from the first day itself or she just has made
minor mistake etc....

Leave alone sister or daughter, just think! as you
inttosee all the good qualities in your wife and wants
stobefree of all the shortcomings, in the same way if
si) father of the girls would have made a criteria for their
<be-sons-in-law that he should be like this and
M.then would you have been married.

When a father has given you his loving daughter, why
^youbecome a fault-finding one only? If she is making
15®ake why are you considering her action unpardonable?
Why are you taunting her? Why are you abusing her family?

Nowplease, after due consideration to all these, treat
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Just imagine that the shortcomings, you are finding in your wife and due to these you are calling her *unskilled*

and ill-mannered, are in your own *sister and her parents-in-law are complaining to your parents of her shortcomings orthese*are *in your daughter and you are told that you must have trained her in a proper way as she was supposed to go totheirin-laws' house.*

Certainly, their complaining *would be unpalatable* foryou. As you are of the opinion that she is still of a tender-age, she has gone to a new house, she will take some time io be habitual of the new house, her husband seems to be a prince that he does not come under least obligation and he is complaining me of my dear sister or daughter.

Why don't you have this very opinion for your wife, to she just has come to your home, how she can make herselflike us from the first day itself or she just has made a minor mistake etc....

Leave alone sister or daughter, just think! as you want to see all the good qualities in your wife and wants herto be free of all the shortcomings, in the same way if each father of the girls would have made a criteria for their would-be-sons-in-law that he should be like this and fa.... then would you have been married.

When a father has given you his loving daughter, why toveyou become a fault-finding one only? If she is making mistake why are you considering her action unpardonable? Ware you taunting her? Why are you abusing her family?

Nowplease, after due consideration to all these, treat your ^ *politely as she just has come to your home and* as the *Repasses by. she will make herself as you want.*

Just as you would have *incited your son-in-law* Or *sister's* husband, that your daughter or *sister will certainly* make herself as you want but gradually, convince yourself also in the same way.

AS YOU CLOSE YOUR SHOP LOCK ITS TENSIONS ALSO

There are some lucky persons who leave behind the tensions of their work whenever they intend to go home, thinking that they will see these the other day, *Insha Allah.* While some enter their houses having the blue funks on their faces due to different tensions at their respective working places.

Suppose, the whole day's fatigued wife waiting eagerly to receive you after making your favorite dishes, cleansing herself, children and house. While, after entering the house, you starts acting as if you are Hulagoo Khan or Changez Khan, what will she feel? Seeing your unpleasant conduct, she will not ask you even for an ordinary thing rather she will also fear to give you a good news even ifit is connected to you. So please leave all the tensions of working place there only. A Muslim should be agree with his destiny, the decrees of Allah and keep praying Him.

Although such circumstances have natural effects, 1 but it does not mean that its rage be vented on servants or ; *wife* and children. While due to your conduct they *keep themselves* away from you. Make yourself habitual of smile *i in* every circumstances *then only, Insha Allah,* whosoever *sees you will* become *cheerful.*

DON'T DISGRACE SOMEONE DUE TO OTHER

Suppose your opinion is not given heed in any office i ^department or the servants did not obey you or you are jnemployee, your salary is not increased or the *privileges* io u were getting are *withdrawn due to any of your* sliortcomings, naturally these *things will hurt your feelings.* Tell impartially is it not callousness and cowardice not to conversewithconcerned peoples and vent your spleen on pur subordinates after returning home or to be rude towards family members' minor mistakes or to quarrel without any excuse. Such as (1) why you did not made so mi so vegetable with so and so curry (2) The younger child Morning to you and you started crying 'why are you comingto me....?' (3) beating the door so loudly that the neighbour would gather around you and your wife, who also hadcome till then leaving the children frightened to ask what had happened ? As the door could not be opened slongwithyour first bell.

When you have so much of confidence and courage, 'Won't you show these infront of your employer or sub-Ofdinates? So please show self-confidence, live with 'Wage and boldness, have patience and decide not to 'Wssanyone especially your family (wife and children) *^homyou are the only support. Try to be* a kind *friend* to them, *which is sought by the Shari 'at also.*

Its *another* harm is that *the sorrow, from which you* ^getridofwill increase-when your wife being fed of your *scolding and .rebuking, Allah forbid, might*

counter attack you. As a result the brawling will increase while the children will become frightened and weep.

If the children are older, they might consider you an oppressor, their mother an oppressed one and might defend their mother. If any courageous boy starts abusing his mother by agreeing with your opinion then he will be guilty and factiousness will be created in the house. As some of them may be with their mother while others may be with their father, thus an awkwardness will engulf the house. This very scene and dialogue will disturb you the whole day while you are at your working place.

See! A little negligence by you or not using good tactics have disturbed your house as well as the working place—so it is sane not to vent your spleen, caused by any outsider's shortcoming, on your wife and children rather treat every one in accordance with his /her status.

BEFORE GOING HOME

While working in *Daarul-Iftaa* (fatwa issuing office) we came across many incidents of mutual brawls of the husband and wife, then their legal *(Shara'i)* inquiries which clarify that, though most of the husbands love their wives, confess their loyalty, accept their service and good house-keeping still they quarrel with their wives and their marital lives are being ruined. When the reasons of their dissent were deliberated, it was found that most of these brawls were started either at office time or when the husband return from their work.

Some of the husband's expectations before reaching home...

A She will be standing at the door, leaving all the work to receive me.

i) All the items in my room would be kept according to my direction.

]) Children will be sitting quietly in a comer with tape on their mouth.

I) She will come at the door as soon as the bell will ring rather after listening the horn when I will blow it in the street's corner.

j) She will neither tell me about her quarrel with my sister or mother or the neighbour nor will give me any sad news.

i) The food of my choice and a sweet dish will be ready.

Some time while the husband enters his house, he /esnotfind its atmosphere according to his expectations Gutters some harsh words without paying any regard to the wife's genuine excuse or helplessness. These harsh •wis of the husband incite futher brawls ..... and then ^public ridicule, back-biting, taunting, accusing each other and reproaching. Whereas, in some cases mutual ^orscuffle also takes place. Therefore, it will be better for a Mand to move towards his house thinking that,

1) fteremay be any excuse that she had not acted on my directions.

2) She or the children might have felt the need of answering the call of nature and might have become late in opening the door after the bell rang.

3) Perhaps the house-maid not have come that's why the room is not cleaned or was cleaned but some relatives have come just before my coming and their children accompanied by mine have changed the places of some things so how can I taunt my wife of carelessness without listening the actual reason and excuse.

4) She may not have prepared the food of my choice or according to the number of friends coming with me-because as soon as I left the house in the morning, she felt headache and could not leave the bed for 2 hours. She was thinking that till evening she will complete the required work but could not or the younger baby had disturbed her unexpectedly and she could not complete the work inspite of the availability of all the necessary things or she had helped the child who had hurt himself and the curry is burnt, then in a hurry she made a light food ... or the oven had become faulty or the electricity had gone for a long period and the phone in the office or house has gone out of order otherwise she would have told me to bring some edibles for the guests.

There might be some other constraints also for her so if you want your house to be free of daily brawls and your children may not become mentally ill you should mend your conduct.

Get used to tolerance and forbearance, you should select yourself a suitable excuse for each Muslim's mistakes especialy for your family members' mistakes and consider that Allah the Almighty has given them in your subordination, as your wife is your protection from the hell while your children are the blossoming flowers of your home. You should treat your wife and children in a fascinating way and in accordance with the *Shari'at* so that your house may become an ideal for others.

DON'T MAKE YOUR WIFE SICK

Some youths have childish mentality, who are very much selfish, proudy, cruel, inexperienced and seduced by theirirreligiousmother or sister, show only fake love and sympathy to their wives just to achieve their object, they are the real cause of their wives' sickness.

Then these husbands are overburdened by spending huge money on their treatment, moreover they (sick wives) are blamed and made responsible for these expenses (though they are made sick by their husbands only). Just see the irony and the inexperience of the husband, whenever he goes to a religious scholar for councelling or *fatwa (Shara'i* verdict) he says, Maulvi Saheb,

"Such an afflicted and sick wife was in my destiny only, I am fed up of her sickness and treatment. Maulvi Saheb, please give me either an amulet or an advice what should 1 do, I had taken her to the best doctors, physicians and homeopaths but to no avail".

Whereas, if considered thoroughly, atmosphere of the house is reviewed, the husbands would check themselves while talking to their wives from time to time, back-biting, jealousy and tale-bearing between different sisters-in-law are reviewed cool-headedly. Seeing your forgiveness and without making you angry, it will become clear that it is only you who had made her sick, older than her real age, ugly, lean and weak.

You can consult any just, wise, experienced and sincere friend or any religious physician regarding her sickness, they will certainly tell you that you are the only reason for her sickness. Don't forget, when love and affection mixes with youth and health it last long, even in old age one looks young and it immunizes against many a dangerous diseases. Leanness, weakness, cowardice, fear, non-confidence, mental anxiety and confusion etc. are terrified even from the shadow of such people.

When Hajjaj was asked, do you have to undergo much sufferings to fulfil your sexual desire from your wife? Then such a cruel person (it is said that he was the most cruel *of* the caliphs) replied," yes, even I had to kiss her feet to get my wife ready".

A man of ordinary sense, who has not lost his wits due to any mental disease and who is unfamiliar with the cunnings and wiles of different sisters-in-law (husband's sister / his elder or younger brothers' wives) can understand that a marriage would be successful, harmonious and a satisfying one for both (husband and wife) only when both

caring for each other, forgiving each other just seAllah, believing that Allah has given one eye to see her's excellence while another is to see his own faults and they should believe, if they are not loving each other in the beginning of their marital life, *Insha Allah*, after sometime Allah the Almighty will create love and affection among them provided that the husband should not allow a third person to interfere in their matter.

Allah forbid, if it does not happen then the marital pleasure will certainly become apathetic and both of them will become restless, unsatisfied, protesting, irritable, chattering, tumultive and enraged. Due to these, the wife ivill be afflicted by such sickness, treatment of which tames compulsory. Especially, the women who are neither allowed to go to their parental house nor they can call their parents due to continuous watch over phone by mothers-in-law or husbands' sisters. Such women lead a miserable life as they can't explain what is happening to them and no medicine can heal their ailment. Such non-confidence or sexual unevenness or noncooperation between husband and wife will change the course of married life, which results in certain ailments either for wives or for husband. Some of these ailments are;

1) Pain in the nape
2) Throat infection
3) Pain or ulcer in the stomach
4) Pain in gall-bladder
5) Flatulence

6) Laziness and drowsiness

7) Headache

8) Palpitation and suffocation

9) Constipation

10) Depression and exhaustion

If you want your wife not to be a psychopathic or not to be afflicted by any of these ailments or may remain sound and healthy even in her senility or your children be intelligent and of higher qualification and ability then you must try not to aggrieve your wife rather she must have full confidence in you, so that she could tell you all her complexities without any hesitation.

You must create cheerfulness, hopefulness, magnanimity, courage and affection etc. in your wife and children by fulfilling their lawful demands (which Allah and His messenger (pbuh) have allowed). Don't trample your wife's confidence, listen her attentively and try to keep her happy as much as possible.

Insha Allah, she will repose confidence in you and will be saved of many a psychopathies and physical ailments as your health and happiness depend on her health and happiness.

Therefore, for Allah's sake! Have mercy on you, your wife and children (if they really have committed a mistake) by forgiving them to please Allah with the belief that, if I am having mercy on them, Allah will have mercy on me

May Allah help us to act cautiously by using our wisdom and intelligence, Amen'.

AVOID CRITICISM

Some youths are of serious and gentle temperament having a cheerful and pleasant look. But after marriage the way of convincing or advising their wives becomes contradictive and critical, if they are living jointly. Sometimes, after listening the complaints of their elder brothers and sisters, such as;

Brother why don't you convince your wife.....

How stupid is she.....

Treat her harshly and see.....

You don't know how to treat wife..... etc.

Now the brave husband vents his spleen by criticizing his wife and feels that he is convincing in the best w ay. J ust consider his way of convincing... .my such and such friend or relative scold their wives andbeat them like wild animals ■while neither 1 do like them nor disgrace her before other women of the house. 1 do convince her either in an alrcondltloned room or during an outing and that's too after feeding her something, but this stupid, ungrateful and thankless woman neither obeys me nor is convinced. 'Whenever,! try to convince her, either she flies at me or splits her hair and does not accept her mistake etc. etc.

Vie are requesting such husbands, **if you think cool-**

mindedly it is not the way of convincing, rather it is beatin g by besmeared shoes wrapped in beautiful clothes and asking her to accept the uncommitted faults on the basis of unverified complaints, for example;

My brother's wife has said "this" about you , you would have said "this", so accept your fault and apologise ……..

First of all, remember! That one can't be reformed by criticizing, objecting, finding faults, refuting, comparing, reproaching and rebuking not only open the door of debate and controversies but these will ruin the private life (of husband and wife) also and close the door of mutual understanding, obedience, admitting the mistakes and apologising on it.

Now we are giving you six contrivances to convince her politely, try to act upon these. May Allah help all of us to act accordingly, Amen!

1) Don't go ahead as soon as your parent or sisters or brothers' wives complain to you about your wife or you find anything in her against your wishes. Don't talk to her at-once, rather wait till the time of two prayers passes. Suppose you receive her complaint around *Zuhar* prayers, talk to her after *Maghrib* prayers. If you act upon this contrivance *Insha Allah* you will see a lot of changes in the house.

2) Your sister told you that... yesterday in the f east when our paternal aunt asked Zulekha why don't y ou

come to our house? Your wife told that, I don't get opportunity to go out as there are so many duties tn the in-laws' house.

Don't believe on your sister and never ask your wife at-once, why you told this? Look! What sister is saying? You must not have told like this etc…

The Prophet's (pbuh) way of convincing was that he never took the name of a nation or a group in which any blemish was found rather he used to say,

مَا بَالُ النَّاسِ

What had happened to people (that they are doing like this).

So, acting, upon the brilliant way of our Prophet (pbuh), we also should not point out her mistake directly, rather we should talk to her in general way, for example....

Dear Zulekha.... Do you know a bad habit of some women, that is they talk irrelevantly. It is an unbecoming act and I become irritated of such women, so you have to save yourself from this .... It is utmost stupidity to tell one's internal matters to others you must never do this…… I have full confidence in you.. .that you might not be doing this ...etc. etc.

3) Suppose you received four complaints of y our wife or you felt unpleasantness due to some other actions don't convince her **by taking each actions and**

c^np'ain's one by one, rather think the rcaso" and try 10 end tt. May Allah guide all ofu s 10 lhcaccuralt reason.

4) While convincing your wife neither repeat nor remind her of the bygone things as this will only create misunderstanding among you. your wife and children. May Allah protect *all of us from this, Amen!*

5) Choose an appropriate place and time to convince your wife so that the dispute may not *get prolonged and* she may mend her ways. Sometimes when she is convinced in an appropriate place and time she may even accept what she has not done and *if it is* not taken care of, then the issue becomes more and more complicated.

6) Neither convince nor disgrace her in *the presence of* other nor give her examples of other women. Remember it is not convincing rather *it is* disgracing her, in this way the issue will become much more complicated.

If one wants to reform someone, he must be *full of sweet* words, affection, tolerance, *well-wishing* and sympathy. While he must be far off from surliness and pinching words.

Alongwith these contrivances keep praying *for you* and your wife as well keep seeking forgiveness of your sins also because sometimes, due to ominousness of one's own sins, the wife becomes disobedient. May Allah create

;1 a ffection between Muslim couples and mu tual ^nyintheimature,Amen!

FAULT IS YOURS

Some husbands fret and fume at their wives' real mistakes in their hearts only neither they tell them anyth ing nor try to reform nor pray Allah rather they curse themselves or shed tears on their parents' selection, this is fully wrong.

Here is an excerpt from the daily "JUNG" so that you may understand that being disappointed ... or seeing anything through one angle .... or blaming the other only '''or keep thinking the past is not suitable in anyway.

Que: Before three years I was sitting in a marriage function with some close-relatives and friends all of a sudden, the son of my wife's younger sister came and treated me rudely and unmannerly. The relatives and friends sitting with me, looked at me with furtive glances, I felt disgraced but remained silent and told the wife later on.

I remained silent for one year but was waiting for him to apologise of his rudeness. He and his mother kept coming to my house regularly but never greeted me, while my wife did not pay any attention to his rudeness.

One day the boy came when he was going back after having a conversation with my wife 1 asked him not to come ever to my house. He became infuriated, started talking non-sense and said no one can stop me from comong here. My wife was listening to him but kept silent. Once I fell ill

and remained at home, his mother came and remained busy talking with her sister without paying any attention to me. In the evening the boy came to take her back, I became enraged seeing him and a hot argument ensued between us- the boy kept replying me but neither his mother nor my wife nor my son said anything. After going back to their home, the son called my wife on phone, but I could not hear what he told her. Afterwards my wife *reviled me and* asked for divorce, I told her that I won't divorce you, *though* you can take *Khula '* (divorce obtained on wife's initiative) and there was hot argument between us also. From that very time till now-which is nearly one year's time, there is no conversation between us, though I am giving her money which is obligatory for me, I am mentally *disturbed now.* Please tell me what is *Shara'i* decrees regarding *this whole* episode.

Ans: According to *Shari'at* both the wife and husband should live affectionately, should respect *their conjugal* rights, if they can't then separation is best. You have ruined your matter due to the son of your wife's sister. *If he was* ill-mannered then you should not have shown *undue favor* to him. Allah knows your matter in a better way, but your letter shows that you could not make room for *yourself* among your wife and children.

There is no conversation between you, your wife and children for one year but none of you asked its reason from the other. Though your wife is more sinful but *the* main fault is of your rigid nature, due to your nature you are not constant in relaitons with anyone. My advice is that start

treating your family politely, mannerly and with 1 isound policy, then neither you will complain of your wife nor her sister nor her nephew. The Prophet (pbuh) has saic I," best ofyou is one who is best for his family while I am the best for my family".

Clarification:- Our religion has asked us to hide ourselves from wife's sister and brother's wife, as after the death of wife one can marry her sister similarly one can marry his brother's wife after the death of brother, so they *iitm-Mahram* for us and we should hide ourselves from them just like other *non-Mahram* woman. When we will displease Allah by disobeying Him, ultimately our all worldly affairs will be ruined. Though we consider someone's rudeness, pinching words, immorality, thanklessness or ingratitude shown to us but these are the result of our sins. Let us decide to hide ourselves from such woman as told by Allah, may the people say anything, we will not displease Allah. May Allah, make us to abide by His decrees and spread these, Amen!

THOSE HAVING RELIGIOUS THOUGHTS.....

Some religious thinking people as is shown by their appearance come to us to ask about their wives' actions and the way of their living (infact they bring their complaints). Had these (men) convinced their wives according to the occasion, they would have understood and rectified their conduct. It would have been better, if such persons would have discussed the issue earlier with any preceptor and convinced their wives wisely and lovingly

when needed then only she would have listened and given importance to them considering them as one of their well-wishers.

Now, to clarify this reality we are giving some examples.

1) The husband see that her wife, inspite of drawing her attention repeatedly, is erring in saying obligatoiy prayers. One way of convincing her is to say that your are regularly erring in offering obligatory prayers so you are sinful and such... keeping animosity with you is compulsory (these are certainly correct). I will not eat food made by you, so that you may know that lam displeased with you. The husband could also say like this *(it is* much more better way).

Whenever I enter my house, *I feel suffocated,* shocked and get the thoughts of being far away from religion. Last week, I took food at one of my religious friend's house and stayed there for some work, that night I invoked Allah's name at bed even said the *Tahajjud*prayers and there was no confusion. In my opinion both of us should check our actions, as it is possible that due to any of our unsuitable actions, Allah's help for us has been stopped as Allah is displeased with us, we are restless and there is no real comport inspite of having so many means of comfort.

Most probably, the wife might think that, if the

husband had this very complaint again, either he win go to eat and sleep in any religious friend's house or will start living in mosque with the intention of E'lta/ (retiring to the corner of a mosque for continued prayers) then there will be rumours about me, such as why Zulekha's husband does not give much time at home after coming back from work? Where does he go ? etc.., It is better for me to be regular at saying prayers instead of creating such situation.

2) While reading newspapers or magazines wife sees the photos and animated pictures (it is forbidden) and especially seeing the photos of non-Afahram gents ....is more ungraceful.

One way of telling her is that, I had confirmed this is much more sinful and forbidden, your eyes will be burnt in the Hell and you will be jammed together with these actors as seeing the photos and pictures of sinful persons is like enjoying with them.....

Another way of restraining her from this forbidden and sinful act is that, tell her, while going to work 1 had seen an advertisement (of a woman) by mistake. The bad woman of that advertisement is still coming in my mind and confusing me. when 1 was tired of removing that filthy thought during my duty hours, I started thinking of you, then only Igot peace of mind. 1 can't understand how men enjoy by seeing non-*Mahram* women or their photos and pictures. How bad it will be if due to this ominousness one does

not like his/her spouse. I really hate such a person.....

3) If she is a back-biting woman. Don't tell her that you do back-biting and back-biters won't enter the Heaven, rather convince her in the following way. I don't know why some women convey the gossip of one person or place to others in such a way that the person hearing it, at once becomes mad with fury and there starts a quarrel in between two Muslims. The reason behind all these is the women who has back-bited. I have full confidence in you. that you will never like to talk to such women rather you will try to reform such women. In all probability, if you convince her in this way, *Insha Allah*, she will understand the harm of back-biting.

4) If she is abusing the children in anger and you have heard her abuses, don't tell her anything at that moment rather convince her later on or while going to bed like this. I was passing through the street, I heard an abuse. When I turned towards the voice, I was perplexed to see that it was a small child. I asked the people whose child is this ? They said he is *the son of* such and such person. He is taught abuses in his house as whenever his parents are angry they abuse him. Dear, I thought of our own son had he been in his place, what would have happened to us? ... How the parents dare to abuse before their children? May Allah show them the path of righteousness as they are being disgraced in the eyes

of Allah and ruining the new generation by abusing frequently before them. I think we never abuse before our children. Dear, if I ever make such mistake you are supposed to warn me.

Ifyou start convincing her in these ways you will see positive consequence, so use these ways. The most important thing is that, never convince her while she is scolding the children, rather tell her these two things while the children are away and she is cool-minded;

Firstly while convincing the children neither use improper nor impolite words as they will also use these words if they become angry either with their friends or school colleagues or cousins or brother and sister. Tell me, will we get respect in this way? .... All will come to know that the atmosphere of our house is miserable. Remember, Allah has given these children to us, so that they may be an addition in the followers of the Prophet (pbuh) from our side, we should train them in such a way that they themselves be righteous, attract others to righteousness and should not forget their relation with the Prophet (pbuh). You should give up the habit of saying imprecatory words such as; may you die, may you be ruined, may you rue in your whole age, 0 the crying one like one who is without parents may Allah make you a waif in reality... we all have faith that as the blessings are accepted in the same way imprecations are also accepted. Just imagine the child had troubled you, being fed up you uttered an imprecatory word and that is accepted as it was the time of acceptance, then both of us will have to pass our lives weeping and rueing.

Dear husband! Don't make a noise to prevent the children from making a noise. If there is wrangling in the house, ask your wife about its reasons, but never ask before children and that's too politely.

Secondly, ifyou come to know a reason of wrangling between mother and children while you have a solution of it, then make a positive move. Suppose, while you came back from your work, you saw a child sitting displeased while your wife is scolding him / her. When inquired you came to know that the child wants to bring any *of his/her* favorite things and she has no money. Solution *of this* very' problem is that bring some of their favorite *things and keep* it with your wife so that she can give to them as the need arises. Children are not controlled merely by the mother's words but they are supposed to be given something for amusement.

PERILOUS MISTAKES

Neither quarrel nor rebuke the wife before children ifyou are very much irritated then went out of the house at oncebut never scold or rebuke her before children.

Ifthe wife also started speaking and there is a brawl inbetween you then it will effect the children's psychology badly. If there is regular brawl, rude talk heated argument, mutual disdain and abasement etc. in a house, then not only that house will be ruined but generation will also be ruined.

The children are supposed to be senseless they do what they saw around them. You will see in such houses, the children are fighting rebuking, talking rudely among themselves and remain engaged in combat. While its ultimate result is that... each of them becomes self-conceited, proudy, restless, unmannerly, impatient and thinking ofhim / her only.

Ifthe husbands are having brawl with their wives or scolding them in the presence of their own children regularly, then the wives will not respect them and make the children rebellious against their father, as a result, they will also not respect their father supporting their mother.

Sometimes, this afflicted mother resolves not to many any of her children in her in-laws' family and declares openly that, it is better to keep my daughter in my house then marrying her with such person (pointing to her husband).

See how worst is the result of your incivility, rebuking or disgracing the wife in front of children and not respecting her virtues. Save yourself, your friends and relatives from this mistake.

ANOTHER PERILOUS MISTAKE

Among the mistake committed by the husband while treating his wife, one is showing anger also. The person showing anger can't see its internal or external mortal effects himself while the person to whom he is showing anger can see these effects. Here we are giving some of the external effects; his whole body and face becomes reddish, he casts amorous glances, he has bloodshot eyes, his jaws become tight, his body starts shivering, he brandishes his fist, he starts roaring and his voice starts trembling etc. etc. While seeing these effects in any person one can easily guess that he is angry.

Whereas its internal mortal effects are more dangerous then the external effects. Some of these effects are; his blood starts boiling and effects his whole body, he is afflicted by several stomach ailments, heart's pulpitation increases, blood-pressure becomes high or low, heart attack becomes inevitable while sometimes due to fluctuation in his blood-pressure brain hemorrhage occurs and he dies, it is just like a suicidal death. Due to anger his heart's arteries are shrinked and he is afflicted by angina pectoris. All these ailments are for one who is showing anger. Whereas anger also effects those who are facing this anger, if they are his wife or children then it becomes firmly rooted in their

minds, that her husband or their father is a cruel person and

othaveloveforus.

Therefore, we request you not to get angry as long possible, if it is your nature then try to suppress it. Now caregiving some contrivances to reduce the anger, read tfefolly and try to act upon these.

II Learn and recite the prayers of entering the house.

When you are entering the house, first read:

مِنَ الشَّيْطٰنِ الرَّجِيْمِ

Bien,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Then Sura-e-Ikhlaas (قُلْ هُوَ اللّٰهُ اَحَدٌ) and Darood towards recite the following prayer with due concentration on its meaning;

اَللّٰهُمَّ اِنِّي اَسْئَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

0 Allah ! I ask you the virtue and betterment of coming and going out of the house, in the name of Allah we enter and go out, we rely on Allah who is our Cherisher and Sustainer. (Abu Dawood 2/339)

Remember! Prayers are not for recitation only but toe are for seeking Allah's help also, that's why we should recite the prayers with full concentration on its meanings. Ifyou are not seeking Allah's refuge from the Satan while entering the house, then the Satan will also enter with you and will try to stage disputes between the inmates of the house.

Note: Keep the following books with you to knowthe prayers for different occasions. Learn these prayers and incite your family members also learn these prayers, the books are.

1) Masnoon Du'aain by Maulvi Ashiq Elahi (Ra).

2) Hisn-e-Haseen translated and explained by Maulvi Ashiq Elahi (Ra).

3) Mustanad Majmu'a-e-Wazaaif approved by Mufti Nizamuddin.

Whenever you feel anger, recite مِنَ الشَّيْطَانِ الرَّجِيْمِ and drink water, *Insha Allah,* you will not *get* angry.

2) Whenever you feel angry make ablution as it will divert your mind, water lessens the heat and the Satan runs away while one makes ablution. *It is clear* that the Satan enrages anger, when the Satan will run away, anger will also end.

3) The Prophet (pbuh) has said;

من كظم غيظا وهو يستطيع j -j-i J-O elfO dJl (»يرد< izLaJl على
رؤوس الخلائق حتى يخيره في اى الحور العين شاء

A person who can show anger but suppresses it, Allah will call him before all the creations on Doomsday and will give him an option to choose a black-eyed hourie. (Tirmizi 2/22, Abu Dawood 2/33)

At the time of anger, keep in mind the above mentioned excellence and suppress your anger in order to get the option of choosing a black-eyed hourie.

4) Allah the Almighty says in the Holy Qur'an •

وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ الَّذِيْنَ يُنْفِقُوْنَ فِى السَّرَّآءِ
وَالضَّرَّآءِ وَالْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝

And for a garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,-those who spend (freely) whether in prosperity, or in adversity; who restrain anger, aid pardon (all) men;-for Allah loves those who

d°5°od; (Aal-e-Imraan 133&134)

Maulvi Mohd. Zakariyya (Ra) has written in *Fazail-i-Sadaqat* that, in this very verse one specific quality of the believers is given, that is they restrain anger and pardon men. The theologians have told if your wife or brother commits a mistake then search for excuses and convince yourselfthat when he/she is having so many excuses, I should pardon him/her. In case your heart is not accepting any of liis her excuses then reproach yourself only as you are so rigid and adamant to accept their excuses. That's why the Prophet (pbuh) has said; if someone puts up an excuse before someone and he is not accepting it, he will be equal to an Octroi clerk in sin (who accepts illegal taxes from the people).

5) Imam Ahmed narrated that the Prophet (pbuh) has said; اذاغضب احدكم فليسكت

Whenever any of you got angry he should kept Silence.(Musnad Ahmed-Kitab Musnad Bani Hashim Hadith No.3029)

Therefore, whenever you got angry you should keep silence and retire to seclusion so that your mouth may remain shut.

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■rtfcwww * < »v ,-w4r^K" if owe w mts to straighten

wtoiribi ■ Similw ■* **** < ot'meiwn as narrated

to the Prophet (pbuh)

ان ذهبت تقيمها كسرتها

If you want to straighten it, it will be broken

(Muslim, Kitabur-Razaa' Hadith No.3669)

وإن استمتعت بها استمتعت بها وفيها عوج

If you want to reap benefit from her *you cun Ins pit* *

of her crookedness. (Bukhari,Kitabun- *»^W>K-4H* #•>.4786)

It is a very strange and sage- nkx Simile given by the

Prophet (pbuh) that her soundness m n her crookedness, if

she is straight then she is sick i: «ftd mMMwind.

W t* MJ! << <^ft MT'V Ut TMt WOMAN

W« people *m* an *r* contempt nd

Sagrace in woman the sk is ..<ofe<v-1 mi a crooked rib,

■■■■fam <*wbm * o h mBmC **WtaMBb • * M tHe Mhhf**

of this sage Prophet **WfMt/ WM**

CROOKEDNESS OF WOMAN IS NATURAL

Allah has cicated men and women after giving them different qualities and there is a difference in their nature and temperament also. Due to this very difference, men think about women that they are against their nature and temperament. Whereas their being against the men's nature is not a vice rather it is the demand of their nature to be a crooked one. If someone says about the rib, that its crookedness is its vice, outwardly it is not a vice rather it is the demand of its nature. Therefore, the Prophet (pbuh) has said, "If you are finding anything in the woman which is against your nature and due to this neither consider her crooked nor reject her, rather consider it a demand *oi her* nature, if you will try to straighten her, she will be broken and if you want to reap benefit from her you can inspite ol her crookedness".

"CARELESSNESS" IS *THE BEAUTY OF A* WOMAN

Nowadays time has reversed therefore, people's thinking and decrees have also changed, otherwise the real matter is that some things which are vice *for men but these* very vices are a beauty and virtue *for a* women. If we concentrate in the Holy Qur'an we will see that some thing which are vice for men but these very are beauty for the women and are called virtues. For example it is vice for men to be ignorant, careless and not having knowledge of the world, as Allah has given him the responsibility of worldly affairs. Whereas Qur'an has described the

carelessness of the woman as their beauty, the Qur'an says;

إِنَّ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ

Those who slander chaste indiscreet and believing woman (not well posted of the world) (Nur-23)

The Qur an has called, the indiscreetness of a woman * the worldly affairs, a beauty. We came to know by tins verse, if a woman is not well-posted of the worldly Jifairsbut in accordance with her duties then it is her good quality and virtue.

DON'T TRY TO STRAIGHTEN FORCIBLY

Therefore, a thing which is a vice for a man and is notforawoman similarly the things which are not vice for amancanbeavice for a woman. Hence, if you find anything in them which is a vice for you and not for them, don't misbehave with them due to this, as the demand of being a rib is that she should be different in nature from you, so don't try to straighten her forcibly.

ANY OF HER HABITS MIGHT BE PLEASING

Hazrat Abu Huraira (mabawh) has narrated;

عن أبى - رضى عنه

وسلم: لا يفرک مومن مومنة jl كره منها lib- رضى منها

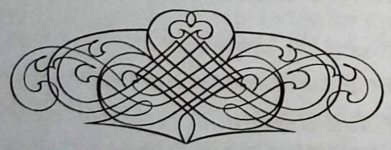
Hazrat Abu Huraira has narrated, the Prophet (pbuh) has said " A faithful man should not keep animosity with a faithful woman, if he did not like any of her habit he might like another."

(Muslim,Kitaabur-Razaa' H.No.2672)

In this Hadith the Prophet (pbuh) had made a marvellous principle that a faithful man should not keep animosity with a faithful woman completely by saying that there is no virtue in her or by considering her useless and silly. If any of her habits or actions are disliked some may be liked one.

The first principle told by the Prophet (pbuh) is that when two persons live together, some actions or habits of one of them are liked by another man while some other are disliked. If any habit is disliked it does not mean that he should be considered ungraceful rather his good virtues should be called in mind and thanks be given to Allah that he has that very' good virtue. If one acts accordingly then he might not give much importance to that person's vices.

In reality human is ungrateful, if he dislikes some habits of a person he sticks to these and does not pay attention to that person's good virtues and misbehaves.



^HINGIS AM1XTVRE OF GOOD >'f' and EVIL

In this world created by Allah, everything has a good ^eV|| in itself. Neither anything in this mortal world is ,oid of good virtue nor is void of vice. One can say that jQod and bad virtues are the two sides of a coin. In this norld. good and bad virtues are intermingled, one is infidel orone is polytheist or one is a bad man but if a person tries lolook good virtues in them also he will surely get some

AN ENGLISH PROVERB

There is an English proverb and our Prophet (pbuh) has said "wise-saying is the lost Property of a faithful, he should take it wherever he get it". Being an English proverb, itdoes not mean that it will certainly be wrong. The sage-like proverb is, "A watch or a clock which is out of order that also speaks truth twice daily". Suppose a clock is gone out of order at 12.05, it is apparent that it will not give right time the whole day but twice a day it will give right time. The meaning of this proverb is that, however may a thing be bad or useless, if one looks for a good virtue in it, he will surely get. Similarly there is not a single thing in this world which does not have any virtue.

NONE IS BAD IN THE NATURE'S SYSTEM

Mufti Mohd Shafi' (Ra) often used to read this very couplet of Allama Iqbal;

نہیں ہے چیز نکمی کوئی زمانے میں کوئی برا نہیں قدرت کے کارخانے میں

It means that Allah has created all the things in this world through his wish and raisondetre. Ifyou consider, you will find the raisondetre and expedience in each of His creations. Whereas the man sees only its bad virtue and neglects good virtues because of this, being frustrated he undertakes cruelty and injustice.

LOOK FOR GOOD VIRTUES OF THE WOMAN

Allah says in the Holy Qur'an;

فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

"If you take a dislike to them (your wives) it may be that you dislike a thing and Allah brings about through it a great deal of good." (Nisa-19)

So, we are asked to look for the good virtue of woman so that we would be satisfied and the ways of misbehavior would close down.

A TEACHING INCIDENT OF A PRECEPTOR

Maulvi Ashraf Ali Thanvi (Ra) has written an incident of a preceptor that his wife was very quarrelsome. Whenever he enters the house, rebuking and quarreling gets started. Someone asked him, why are you tolerating this wrangling and fighting of day and night, get rid of her and divorce her. He replied, dear brother! giving divorce is very easy. I can divorce her any time. In reality this woman has so many flaws but there is one good virtue in her and due to that I will

divorce her. The only good virture in her is her loyalty given by Allah. Suppose I am attested and fenced for 50 years, I am confident that she will remain sitting in the corner where I will ask her to sit and will not dare to look at anyone.

In reality, this preceptor had acted upon this *Hadith* of the Prophet (pbuh):

ان کرہ منہا خلقًا رضی منہا آخر

Ifyou dislike any of habits, you may like another.

(Muslim Kitabur-Razaa' H/No-267T)

One must take care of that very good virtue of her and treat her kindly. Evil starts by seeing the flaws only in the wives and neglecting their good v irtues.

MIRZA. MAZHAR J AAN-E-JAAN AN (RA) AND HIS TOUCHINESS

You would have heard about Mirza Mazhar 3 aan-e-Jaanan (Ra) he was one of the greatest saints of Allah. He was such a touchy person that, if some one kept a glass unevenly on the earthen pot or he sees the bed-sheet wrinkled, he felt headache. But the wife he got was very ill-mannerred, ill-tempered, peevish and abusive as she used to murmur every now and then. Allah the Almighty tests His slaves through different ways in order to raise their status. It (getting such wife) was a test of him by Allah, he lived happily with her for the whole life, and used to say perhaps, Allah may forgive my sins in this way.

WOMEN OF OUR SOCIETY ARE THE HOU RIES OF THE WORLD

Hazrat Thanvi (Ra) used to say the women of our (India and Pakistan) society are the houries of the world as they have layaity in them. But since the westernization has effected them, it (loyalty) is also diminishing gradually. Inspite of all these, they are fully devoted to their husbands and they don't look at other than them.

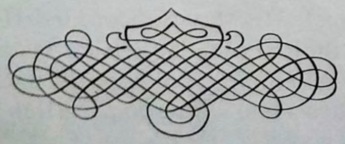
BEATING WIFE IS RUDENESS

عن عبد الله بن زمعة رضى الله عنه انه سمع النبى صلى الله عليه و سلم يخطب ..... ثم ذكر النساء فوعظ فيهن ثم يجلد احدكم امرأته جلد الامة فلعله يضاجعها من آخر يومه

Abdullah-bin-Zam'ah (mabawh) heard the Prophet (pbuh) while he was giving a speech ..... mentioning women he said, it is bad to beat one's own wife like a slave and at the end of the day lying down with her (to fulfill his sexual desire).

(Bukhari- kitaabun- nikah Hadeeth no 5204)

How rude and shameless is the person who beats his wife like a slave .



RELIGIOUS DECREE OF ADISOBEDIENTWIFE

MaulviMohd.Yousuf Ludhianvi (may his blessings Ml replies to a querry by a person.

Que:-A family is living **in our neighbour. The** ..Wisanoble person, the relation of husband and wife *etevery strong till one day when the wife insisted upon «iitug. inc nusnana got angry when she insisted again isitwas an illegal insistence and slapped her. The wife tredadirty word "gipsy" for the husband and his parents udleft for her parents' house. When her mother got angry knowing the reason other coming, she returned to her house, but neither they are talking to each other nor she 'drying to appease him. Please give your precious opinion in the light of the Holy Qur'an and traditions of the hophet (pbuh).

Ans: Slapping on the face is strictly prohibited in the *Ahaadith* so the husband has exceeded the limits, he should not have been enraged like this. While replying the slapping by the wife with abuse is worse than his action.

THREE STAGES OF WIFE'S REFORMATION

As told earlier, the Qur'an has dealt with every aspect of marital life, the strife between husband and wife starts when he dislikes any of her actions or habits. Its solution, as told by the *Shari'at* is to look for her good virtues. Even then if the husband feels that there are some unbearable habits in her which are reformable, he is supposed to try

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How rude and shameless is the person who beats his wife like a slave .

RELIGIOUS DECREE OF A DISOBEDIENT WIFE

MaulviMohd. Yousuf Ludhianvi (may his blessings ijstlong)replies to a querry by a person.

Que:- A family is living in our neighbour. The husband is a noble person, the relation ofhusband and wife we very strong till one day when the wife insisted upon something. The husband got angry when she insisted again as it was an illegal insistence and slapped her. The wife uttered a dirty word "gipsy" for the husband and his parents ind left for her parents' house. When her mother got angry knowing the reason of her coming, she returned to her house, but neither they are talking to each other nor she is trying to appease him. Please give your precious opinion in the light of the Holy Qur'an and traditions of the Prophet (pbuh).

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ry

her reformation. The Qur'an has told us the ways to adont
tor her reformation in this verse;

وَالّٰتِیْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِی الْمَضَاجِعِ وَاضْرِبُوْهُنَّ

As to those woman on whose part you fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds (and last) beat them (lightly); (Nisa- 34)

The first stage of reformation is to advice and convince them politely, elegantly and amiably. If they are convinced then it is OK, other wise use the 2nd stage. That is. stop sleeping with them in their beds. If they will have a little common sense, they will abstain from their habits.

Ifthe second stage is also not effective then use the 3rd stage, that is beating. The Prophet (pbuh) at the time of *Hajjatul-Vidaa'* had advised his followers about how and how much should be the beating in these words;

واضربوهن ضرباً غيرمبرح

Beat them unviolently (it should not be vexing)

(Bukhari Kitabun-Nikah Hadith No.4)

The beating should not be troubling, which leaves scars, rather it should be for admonition only.

BEHAVIOUR OF THE PROPHET (PBUH) WITH WIVES

When our Prophet (pbuh) left this mortal word, he had 9 wives and these were not the angels descended from

Heaven, rather they were the members of this very our
ity and there were such affairs also which generally
^between co-wives and sometimes between husband
ivife. Hazrat Ayesha (mabawh) said that the Prophet
buh)has never beaten any of his wife the whole life, rather
tensed to enter the house with smiling face.

SUNNAT OFTHE PROPHET (PBUH)

Not to beat the wife is the *Sunnat* of our Prophet (pbuh). Beating is allowed only when the matter turn inevitable otherwise it is an un-Islamic way. *Sunnat* is what Hazrat Ayesha (mabawh) has told that he used to enter the tense smiling.

A MIRACLE OF Dr. ABDUL-HAI (Ra)

Sometimes, our spiritual guide Dr. Abdul-Hai (Ra) used
totellus "1 have been married for 55 years, but thank Allahl
during this period I had not talked to her with a changed tone' '.
Ifaman walks on the water or flies in the sky, people call it a
miracle but according to me, the real miracle is this, that Dr,
Abdul-Hai (Ra) spent 55 years with his wife, and it is a relation
which contains many unpleasant incidents, but he is saying
that he never talked to her in a changed tone. Moreover, his
wife says,he never asked me a glass of water and never ordered
me for any work rather 1 myself take care of his necessities
considering it my duty and good fortune.

Hazrat used to say that 1 am here (in this world) to serve my wife, my children, my religious disciples and my dependents.The dignity of a slave is in being a servant, SO I am a servant.

He used to say, that in reality, mystic way of life means sewing the creation, when I deem my self a servant-1 am not supposed to be served-How can a servant ask someone to do a certain work of him. He passed his whole life in such a way that whenever there emerged a need, he himself did that work and never asked anyone. This is the complete following of the Prophet's (pbuh) *Sunnat* we follow him in outwardly matters, whereas we should follow him completely.

ONLY CLAIM IS NOT ENOUGH

Following the traditions of the Prophet (pbuh) is a strange thing in itself as it betters the worldly affairs and future life of a human while it also sets right his life. One can't get these just by claim. The man should take care of not hurting a person with whom he is connected in any way.

Conclusion:- The Prophet (pbuh) has explained the third stage of reforming the wife as told by Allah in the Holy Qur'an by not beating any of his wives, though he may have came across to most awkward situations and has proclaimed the people who beat their wives as the worst people.

Ui. jjl النبى صلى —£• بن الأحوص الجشمى رضى الله عنه* jy^e- y£-
^3 3 ^3 ^^3 L p'JU'-bu JjJl أن حمد الله داع يقو . وسلم في حجة
عندكم، ليس تملكون Jy- / a Luili < ًj_i-J—JL \yoy^.\j y£ Ju ثم
غيرذلک، إلا ان يأتين بفاحشة مبينة Ji فعلن فاهجروهن فى المضاجع -iCrfrb.
عليهن سبيلا . اطعنكم وبرح U j^.j-^yAy^j

(Tirmizi Kitabut-Tafseer Hadith No.3087)

In this hadeeth, an excerpt is given from the last ..^onofthe Prophet (pbuh), he had given at the time of ■*iatul-Vadaa'*. In this sermon he had declared cleary, 'perhaps 1 may not see you here after this year", and he claimed the things which he feared might seduce or ®Betoerthis followers. So that, it may become modus Verandi for his followers till the day of Judgement and icdtocease all the possible seducing ways.

In this particular excerpt we are told to identify and 'ie care of the mutual rights of men and woman. Now guess 'lit importance of these rights by this fact that the Prophet ipbuh) dealt with these in the sermon of *Hajjtul-Vddaa* while he himself said that he may not get another opportunity of such discussion here after this. So we must fc care of these very sayings of the Prophet (pbuh) which he has discussed in his last sermon and among these are the mutual rights of men and women.

IMPORTANCE OFTHE RELATION BETWEEN HUSBAND AND WIFE

We came to know through this very *Hadith*, the importance of the mutual rights of husband and wife, their relation in the life of a human and how much stress the Prophet (pbuh) has given to these. If husband and wife are not doing justice to their mutual rights, rather usurping these then it will not only effect the two families but also the children. As the civilization depends on the families and houses and due to this usurpation, it also ruins, that s why the Prophet (pbuh) has emphasized on it.

WOMEN ARE PRISONERS WITH YOU

Hazrat Amr-bin al-Ahwas *Jashmi* (mabawh) says that after praising Allah and advicing in general, the Prophet (pbuh) said listen carefully "have the best *intentions with* the women, as they are captive with you". The Prophet (pbuh) has told such an epithet of women, if a man consider only this very epithet of women, he will never think of maltreating them.

HAVE A LESSON FROM AN INNOCENT GIRL

Hazrat M. A. Thanvi (Ra) used to say "have a lesson from an innocent and ignorant girl who left her parents, brothers, sisters and her kith and kin after uttering just two words-one said I want to marry you while the other said I accepted-and become devoted to her husband". She protected the honor of these two words so much, that she became a captive in the hands of her husband, while you did not pay heed to what you

^forAB i-e Al محمد رسول Al M' S الله did not ^edevotedtoHim.

UOtf MUCH SACRIFICES HAD A WOMAN GIVEN FOR YOU

In this very *Hadith*, the Prophet (pbuh) is saying, look how big sacrifice she has given for you-on the jontrary ifyou were told that, you are going to be married udyou have to leave your family, parents, brothers and sisters how difficult it would have been for you-she became icaptive in an unfamiliar atmosphere, house and man to pass her remaining life. Therefore, the Prophet (pbuh) is asking, won't you consider this sacrifice? Consider this (her sacrifice) and treat her kindly.

YOU CAN'T CLAIM FROM THEM MORE THAN THIS

The Prophet (pbuh), then uttered a very harsh sentence, whenever this sentence is explained, the men became angry, the sentence is;

ليس تملكون منهن شيئاً غيرذلكم

You have this much right over them, that they are supposed to live in your home, more than this you don't have any claim from them according to *Shari'at.*

SERVING PARENTS-IN-LAW IS NOT HER DUTY

One must understand it fully, that while making food for husband and children is not a duty of the wife then how serving or making food for parents-in-law or the husband's

brothers and sisters can be her duty. It has become a custom in our society that when the son is married, his parents feel that we are more eligible to be served by the daughter-in-law than the son. In other words, whether she is serving her husband or not, she must serve her parents-in-law. Consequently, disputes and quarrels start between mother, sisters and daughters-in-law, that's what is seen in our day to day life.

SERVING PARENTS-IN-LAW IS HER DUTIFULNESS

Understand well! if parents need to be served then it is the duty' of the son to serve them himself. Whereas, if the wife of that son is serving her husband's parents happily considering it a rewarding act and her good fortune then it is her dutifulness. Neither the son nor the parents-in-law can compell her to serve them, if she is not agree to serve them happily. If daughter-in-law is serving her parents-in-law happily considering it her dutifulness then she will surely get its reward. She should serve in order to keep the environment of the house peaceful.

APPRECIATE THE SERVICES OF DAUGHTER-IN-LAW

At the same time, the parents-in-law and the husband should consider her services as her good manners and etiquettes because it is neither an obligation nor a duty of her. Therefore, they should appreciate her services and try to give her its best reward. As we are not understanding these rights and issues many houses are being deserted.

disputes of mother and daughter-in-law as well as disputes of husband's sisters and brother' wives are Icserting many houses, its main reason is that none is seeping in his mind the definitions of different rights as loliby our Prophet (pubh).

ONE STRANGE INCIDENT

Once Dr. Abdul Hai Arifi (Ra) narrated a strange incident that, there was a person known to him. He and his wife used to come to his assemblies as they had reformatory connection with him also. Once they invited him for a feast, sohe went to their house, took food and it was very tasty. It was the habit of Dr. Saheb that whenever he took his food, lie used to praise the lady who had made it to encourage her. So, after the food was taken the lady came behind the curtain and saluted. Dr. Saheb told her, "you have prepared atasty food and 1 really enjoyed it". When Dr. Saheb finished the sentence, she started crying and sobbing. Dr. Saheb became perplexed and began thinking what would have hurt her, so he asked, what happened? Why are you crying? The women replied, after controlling herself with great difficulty. Hazrat, I am living with this husband since last 40years but 1 never heard him saying, "today's food is good and when 1 heard this sentence today from you weeping came automatically".

SUCH PERSON WILL NEVER PRAISE FOOD

Most of the times, Dr. Saheb after narrating this incident used to say a person can never do this (not praising 8°°^°°^ w tWnks that if the wife is making food, it

is the matter of her good virtue, etiquettes and good manners towards me. But a person who considers his wife as his sen ant so she is supposed to make food—as it is her duty-if she is making good food, why should she be praised? Such a person will never praise his wife.

THE HUSBAND SHOULD SERVE HIS PARENTS HIMSELF

If the parents are weak or sick—they need to be served, while in the house there are only son and his wife, what should be done now? In this situation also, according to *Shari'at* it is not obligatory for a daughter-in-law, to serve them rather it is her dutifulness, etiquettes and a cause of getting reward-if she serves, she will get rewarded *Irisha Allah.* The husband should consider it (serving his ailing or weak parents) as his own duty. Either he would serve them himself or arrange a servant for them, but *if the wife* is serving he should consider it as her etiquettes and kindness.

GOING OUT WITHOUT PERMISSION IS UNLAWFUL FOR WOMEN

Here is one more law to be taken care of, otherwise the matter will be reversed, because when people saw one side of a matter they try to take advantage of it illegally—As we have told you in detail that making food is not obligatory for a woman according to *Shari'at.* On the other hand the Prophet (pubh) has said that the women are *captives in* your home-it means that their going out without your permission is unlawful. Therefore, as the jurists *{Mufti)*

jjve given detail of making food in the same way they have ffltten this also, if a husband tells his wife that you can't oout, you can't meet your relatives-if he prevents her -;ven to meet her own parents, she is not supposed to go out. Whereas, if the parents come to their daughter's home lomeether, then the husband con't prevent her. Rather the jurists have put a limit to it that is once a week-as it is her tight. Allah the Almighty has balanced between the two, tat is-A woman is not bound to make food legally on the other hand it is also illegal for a wife to go out without husband's permission.

BOTH OFTHEM SHOULD CO-OPERATE WITH EACH OTHER

This was all about Islamic rules & jurisprudence, as for etiquettes and courtesy they should take care of each other's pleasure and happiness. Hazrat Ali (mabawh) used to do all the out-house works while Hazrat Fatima (mabawh) used to do all the in-house works and this is the tradition of our Prophet (pbuh), so all of us should do accordingly. Both the husband and wife should not split hairs of the Islamic jurisprudence every now and then, rather they should treat themselves elegantly.

In-house works are for the women and out-house works are for the men, it is a natural division of work so that their life may pass on peacefully.

IF THEY COMMIT INDECENCY....THEN?

If they commit any kind of indecency in the house, it should not be bom at any cost. In this situation, according to the decree of the Holy Qur'an, first of all advise them. If they don't abstain from it then separate your bed from them. If inspite of this also they don't abstain themselves from it, then beat them in a way that it does not hurt them. If after taking these steps, they start obeying you and abstain from i the indecencies then don't try another way as there is no ' room for other than these three ways taught to us by Allah.

The right of these women towards you is that you should treat them well, take care of their clothes, fooding and their other needs which are obligatory to you.

give separate pocket -money TO YOUR WIVES

Now we are giving some points on which Hazrat M. A. Thanvi(Ra)has stressed in several of his exhortations while generally we don't pay attention to these. Alimony *(Nafaqcf)* is not only giving food and clothes but one should give pocket-money also to his wife, which she could spend as it likes. Some people arrange only food and clothe but tail give pocket-money.

Hazrat Thanvi (Ra) said, pocket-money is also necessary as there are some needs of a human, he / she feel ashamed or confused in disclosing them. Because of this, thewife should have some money for these needs and it is also a part of alimony.

SHOW GENEROSITY IN EXPENSES

Another point is that do favor in fooding, it means that either giveher enough money or arrange food yourself inaccordance withyour income. Some people's anxiety is that on the one hand Shari'athas forbade prodigality while on the other hand, one is asked to spend generously in the expenses ofhouse maintenance.Now the question is, what is the dividing line between the two? Which expenses come in prodigality and which don't?

RESIDENCE AND COMFORT ARE LEGAL

Replying to this anxiety H.Thanvi (Ra) said " a house" is one which is residable for example, a hut or cottage. A man can live in a thatched house. It is the first category Of

residence which is fully legal. While the second category is that there are facilities alongwith residence, for example a firm house, one can live in it comfortably. If some work is done in the house to get more comfort, it is neither prohibited nor a prodigality. For example a man can live in abut while another can't live as he wants a firm house and in that he need fans and lights to live comfortably, it is not prodigality.

DECORATION IS ALSO LEGAL

Third category is that, there should be some decoration also in the house alongwith comfort. For example a man has a firm and plastered house with tan and electricity but it is not painted. One can live in this house also but decoration won't be there, if someone got his house painted, it is also legal.

Precisely, residence is legal, comfort is legal, decoration is legal while decoration means, a man does something in his house to please himself and get more comfort so that it looks good there is no harm in it and it is legal as well.

SHOWING IS ILLEGAL

Now fourth category is of "showing". If a man is getting such works done which are neither aimed at getting comfort nor decoration. Whereas the aim of that work is either that the people would consider him a wealthy man or to show supremacy over others or self-ostentation. All these are the parts of "showing" which is illegal and prodigality.

limit of prodigality

The four categories mentioned above are not only fot residence or food or clothes but for all other needs also.Suppose if a man wears good-looking and costly clothes to comfort and please himself, his family members and relatives then there is no harm in it. Whereas, if a man wears a good-looking and of costly dress, so that he may be considered a wealthy man and ofahighstatus, then it is showing and forbidden. That's why HazratThanvi (Ra) had put a dividing line between need and prodigality. That is if a man spends money to fulfil his necessities or to get comfort or to please himself or for decoration then it is not prodigality, otherwise it is.

IT IS NOT PRODIGALITY

Once I was in another city and I had to return to Karachi as it was summer, I gave money to a man and asked him to get a seat reserved for me in AC coach. A person sitting with me said at once, it is prodigality! Most of the people think that if someone is travelling in an a upper class, it is prodigality. Understand well, if the aim of travelling in the upper class is merely getting comfort-Suppose one can’t bear the heat in summer and Allah the Almighty has given him ample wealth-travelling in AC coach is neither a sin nor prodigality. Whereas if the aim of travelling in AC coach is that people will consider him a wealthy man then it is illegal, showing and prodigality. Same is the case of clothes and food etc-

BE GENEROUS ACCORDING TO YOUR INCOME

The needs and income of each and every men are different from another so, the standard of generosity should also be different and in accordance with the income of a particular man. If the income of a man is less, then his wife must neither think of copying the wealthy families nor make a request of buying things seen in their house, it is illegal. But the husband should be generous according to his resources and should not show miserliness to his wife's needs.

WHAT ARE THE RIGHTS OF WIVES ON US?

عن معاويه بن حيدة رضى الله عنه قال: قلت، يا رسول الله ماحق زوجة احدنا عليه ؟قال :أن تطعمها إذا طعمت وتكسوها إذا كسيت ولا تضرب الوجه ولا تقبح، ولا تهجر الا فى البيت

Ha:rat Muaviya bin Hida (mabawh) says, I asked it Prophet (pbuh), what are the rights of our wives on us? He (pbuh) replied, when you eat feed her also, when you wear dress her also, don't slap, don't reproach her and don't leave her but within lhe house. (Abu Dawood.Kitabun-Nikah H.No.2142)

LEAVE HER BED

As mentioned earlier also, if you see any indecency in your wife then first of all convince her, if she is not abstaining herself then leave her bed and start sleeping somewhere else. The detail of leaving her bed İsgiven in this tradition, that is don't go out of the house rather stay in the home itself and change either the room or the bed to maintain separation as a protest and to teach her a lesson.

SUCH SEPARATION IS NOT LEGAL

Some theologians have said, while giving the details of this very tradition, separate the bed but neither stop talking nor it should be such that no one is saluting the other and if there is any important work no one is talking. Such separation between husband and wife is illegal.

PERMISSION OF WIFE FOR A JOURNEY OF MORE THAN 4 MONTHS

Due to this very tradition, the jurists have said that if a man is living out of his house for more than 4 months without his wife's permission and willingness, it his illegal. As Hazrat Umar (mabawh) had circulated this order, in his whole dominion that, the warriors who are living out of their houses should not be away from their houses for more than 4 months. The jurists further say, *if* someone wants to go on a journey for less than 4 months, need not to take wife's permission. Whereas, if he is to go for more than 4 months, he should take her permission howsoever much blessed the journey may be. Until, if he is going for Haj and can return within 4 months he does not need to take his wife's permission otherwise he is supposed to take her permission, same decree is for the journeys of *Tableegh* (propagational journeys) and religious wars also. When permission of wife is necessary for these blessed journeys then her permission is also must for those who go to foreign countries for employment. If they are going without their wives' permission it is their usurpation, illegal and a sinful act.

WHAT IS THE PERMISSIBLE DURATION OF LIVING AWAY FROM HOME?

Que: We are here (foreign country) for one year but what is the permissible duration of living away from our wives in Islam?

Ans:- Hazrat Umar (mabawh) had given this order to the religious warriors that they should not be away from

their houses for 4 months. The persons who go to foreign countries for employment and leave their wives in their home, do great injustice to them. Moreover some of them unjustly order their wives to serve their parents and family members. These poor women are afflicted with two folded torture-separation from husband and insulting behaviors of the family members-while some of them get married again in the foreign country.....which sometimes ruin the family. If they had to leave these poor women in the centre, why they had married them?

(Taken from Aapke Masail our unka hat 5/198)

WHO ARE THE BEST PERSONS?

أبى هريرة رضى الله عنه JX-J الله صلى الله عليه X ; J *o JU JU
أكمل المؤ klr j1 U U* (H—^' Uh- ¹ * خياركم خياركم ا *1•

Hazrat Abu Huraira (mabawh) narrates that the Prophet (pbuh) has said, the perfect man among the believers in his belief is one who is best mannered among them-the person who is well mannered will also be full of faith, therefore the demand ol complete belief is that man should deal others with good manners. While the best among you are those who are best for their wives and treat them kindly.

(Tirmizi Kitabur Razaa' H. No. 1162)

TODAY'S ETIQUETTES

Nowadays the meaning of each and everything have changed rather have reversed. Qari Tayyab (Ra) used to say nowadays everything has reversed in comparison to older days, until in the older days there used to be darkness at the lamp's base while nowadays it is over the bulb, furthermore each and every thing has changed.

Even the meaning of morality has changed nowadays, it is confined to some outwardly gestures only. For example, meeting someone with a smiling face and uttering some customary words, such as "glad to meet you "please to meet you" etc. One is uttering these words while concealing enemity and jealousy in his innerself and today it is called etiquettes.

Today it has become a regular and separate art to behave people in such a way that they would become attached to them. While separate books are being written onthis topic dealing with different ways of making someone attached to someone. Today full stress is being given to make someone attached and impressed and it is being called etiquettes.

Understand well! It doesn't have any connection with what our Prophet (pbuh) has said about manners. It isnotonly deceit, ostentation and affection rather it is an excuse of attaching others and being surrounded by others. It is love of self-dignity and fame which are in itself a sickness and immorality while etiquettes are not connected to these.

ETIQUETTE IS THE NAME OF INMOST-CONDITION

In reality morality is the name of a person's inmost-condition, which is shown by the body-parts. That is one must have well-wishing and love for the whole creation of Allah, whether he is an enemy or even an infidel. While one must also think that these are the creations of my Cherisher so I am supposed to love them and behave with them in a good way. First of all this feeling crops up in the heart then actions are performed accordingly. The smile which comes with this feeling will neither be artificial nor one which make others attached to him rather it is the result of one's inner feeling and desire. So there is great difference between today's etiquettes and those described by the Prophet (pbuh).

THE WAY OF OBTAINING GOOD MANNERS

Neither mere reading of reformative books nor listening to homilies is enough for one who wants to obtain good manners rather it needs accompaniment *of* a reformer *(MUSL1H)* or a patron *(MURABBI).* The main aim of spiritual guidance is to obtain accomplished manners and to get away from bad manners. Anyhow, the most accomplished believers are those who are good mannered. May Allah the Almighty make all of us from amongst these accomplished believers, Amen!

DON'T BEAT THE MAIDS OF ALLAH

وعن أيا س بن عبد اللّه رضى اللّه عنه قال: قال رسول اللّه صلى اللّه عليه وسلم
لاتضر. إماءة فجاء عمر إلى رسول اللّه صلى عليه وسلم، فقال:
ذئرن النساء على أزواجهن الخ "

Hazrat Ayas bin Abdullah (mabawh) narrates, that the Prophet (pbuh) said while addressing the people, don't beat the maids of Allah i.e beating wian is not good, don't beat them. Then after some days Hazrat Umar (mabawh) came to the Prophet (pbuh) and said, these women have become disobedient to their husbands.

(AbuDawood kitabun-nikah Hadeeth no 2146 and Mishkaat page 282)

When the Prophet (pbuh) has forbade this (beating women) whosoever heard this directly from the Prophet (pbuh) it becomes absolutely forbidden for him and beating them can not be legal for him in any condition.

CONJECTURAL (ZANNI) OR ABSOLUTE (QAT'I) *HADEETH*

Understand well'. One *Hadeeth* is that which we read in the books or listen from a religious scholar or reaches us alongwith a long chain of narrators such *Hadeeth* is called a Conjectural *Hadeeth.* So we should act accordingly otherwise we will be guilty. Whereas if any of the companions of the Prophet (pbuh) had heard anything directly from the Prophet (pbuh) it is Absolute *Hadeeth.* If some one is disobeying it, then not only he will be guilty but an infidel also as he has declined the saying of the Prophet (pbuh).

ONLY THE COMPANIONS (MABAWT) HAD THE ABILITY FOR THIS

Sometimes there comes this silly idea in our mind, would that we were born in the time of the Prophet (pbuh) and got the blessings of that time. It is the policy and sagacity of Allah the Almighty that He created us in this age. If we were born in that period, who knows, of how lowest status we would have been. May Allah save us, Amen! As in that period, the faith was so sensitive that the human would turn topsy turvy in a matter of moments.

The devotion shown by the companions (mabawt) to the Prophet (pbuh), it was their capacity and due to this they attained this status. If a person who is lazy and peace-loving like us would have been in that period then who knows what would have happened to him. It is the grace and kindness of Allah the Almighty, that he had saved us from this and created us in a period when there are so many facilities for us. Today we say about a *Hadeeth* that it is Conjectural if anyone denies it he will not be an infidel rather he will be guilty only. Whereas in the time of the companions (mabawt), if any person refused any decree after listening it from the Prophet (pbuh) he would have become infidel at once. May Allah save all of us, Amen!

THE WOMEN HAVE BECOME DISOBEDIENT

When the Prophet (pbuh) asked not to beat women, so beating came to an end. As the companions (mabawt) were not such who would continue any action despite listening its prohibition from the Prophet (pbuh). When beating women

ompletely then, after some days Hazrat Umar (mabah) ^teProphet(p^buh)andsaid,

ذئرن النساء على أزواجهن

Ollie Prophet of *Allah! The women have become* disobedient *to their husbands.*

Asyou have prevented us of beating, no one is beating fcrfewhile due to this the women have become disobedient, have started usurping the rights of their husbands and maltreating them. Now tell us what should we do?

فرخص في ضربهن

So, the Prophet (pbuh) said, if they usurp your rights and there is no way accept beating then you are permitted tobeat them. A few days later following this permission, women started coming to the Prophet (pbuh) saying you have permitted the husbands to beat us and they have gained its benefits wrongly.

THESE ARE NOT THE BEST PEOPLE

محمد نساء كثيرة . طاف L Ail صلى الله عليه ~ ول dh j Jtii

يشكون ازواجهن ليس أولئك بخياركم

The Prophet (pbuh) said by taking his name that many women came to the house of Muhammad (pbuh) complaining their husband's maltreatment towords them-they beat them badly. So listen attentively the people who are beating their wives are not the best as beating is not connected to a wise muslim.

(Mishkaat page No. 282)

The Prophet (pbuh) clarified that in inevitable circumstances, while there is no way out, *Shari 'at* permits such beating which does not leave a sear or vex. Inspite of this permission, the Prophet (pbuh) wants that no man would beat his wife and it is his *Sunnat* also. Hence the mothers of the believers (mabawt) tell that the Prophet (pbuh) never beat a woman, it is the demand of *Sunnat* also.

RECOMMENDATION OF ALLAH FOR THE PEEVISH WOMEN

Men should consider that how beautifully Allah the Almighty has recommended the women;

فَعسىٰ ' o تَكْرَهُوا شَيْئاً ً يَجْعَلَ ُ j كَثِيْراً

It may be that you dislike a thing, and Allah bi ings about through it a great deal of good. (Nisa-19)

CLARIFICATION:-

Just imagine! Allah the Almighty is ordering us to live with them on a footing of kindness and equity without any restriction either of age or circumstances i.e in young or old age. Whether she is beautiful or not, she brings dowry or not, her relative are influential or not then also she has reputation and right over her husband's income.

ولهن مثل Jlى عليهن i.e. the women have right over their husband as they have over them because they are made for each other and their nature is same as proclaimed by Allah Himself in these words; وَاللّٰهُ جَعَلَ لَكُم مِنْ اَنفُسِكُم اَزْوَاجاً

And Allah has made for you mates of your own nature

(Nahl. 72)

Created from your own nature means her nature ours. If you seek gold and silver, she also seeks e.If you want rest and comfort then her body also ets fatigued. If you got angry, she is also sensitive. If oil seek respect and dignity she also can't be agree for being disgraced and insulted and if you want to rule, she is also not born for slavery only.

In short, she will also feel like you hunger and thirst, heat and cold, harshness and politeness, grief and happiness asthe nature of all human whether men or women, is one and they arebreeded from only one pair.

Hazrat Qari Tayyab (Ra) used to say that the man should not be so adamant that he would get angry with even the smallest unmannerliness of women. One should not be so overawed for his wife that he would become a bug bear for her and she may lost her senses as soon as he enters the house, the poor fellow uttered some words or asked something and scolding started.

The poor fellow left her mother, father and all the family-now she is fully dependent on her husband- if the husband is not hers then whoever will be hers. Humanity demands that such a loyal human should not be troubled. If any unmannerliness or rudeness is shown by her, it should be considered their coquetry as they are foolish, mannerless and don't know how to talk so their style troubles men, whereas its main reason is coquetry. Ultimately to whom will they show coquetry other than their husbands as they both are made for each other.

CURE OF WOMEN'S UNMANNERLINESS AND IGNORANCE

If ignorance and unmannerliness of women hurts and annoys then its cure is also possible. Instruct them through religious books, let them listen the homilies of different theologians and preceptors in veil, send them to educating and preaching circles regularly, read out any book of *Hadeeth* at home daily by fixing a time while all the family members would listen to it. By adopting these they will become mannered as religious education corrects human's morality and ethics.

DON'T TEASE WOMEN AS FAR AS POSSIBLE

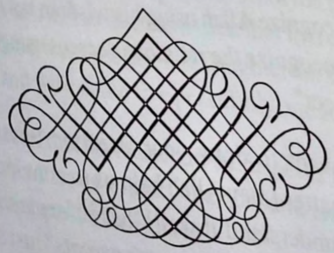
Shari'at has taught us to comfort the woman as far as possible, not to trouble her, give her maintenance within our capacity and try to please them. If wife commits a mistake in real, forgive her. If one is keeping patience on the afflictions caused by the wife his status will be upgraded, so we must keep patience and keep the promise of reward by Allah in our mind.

Muslim husbands should treat their wives according to the Prophet's (pbuh) *Sunnat* and live with them on a footing of kindness and equity. Specially a religious husband must not tease his wife, otherwise she might think that if she would have been married to an irreligious man this nibbling would not have been. Such a husband has filled hatred in a Muslim's heart against the religion.

Don't get angry if there is more chilly or salt is less

®cuny or she had not prepared a sweet-dish as when you will reproach her due to a religious negligence she will not pay heed toyour reproaching, thinking that it is your habit.

May Allah guide us to the right path, Amen'.



AN ADVICE TO THE *PARENTS OF GROOM*

Every' Muslim should turn towards Allah *in his* distress and anxiety. He must also contact *the divine* theologians to know what Allah or the Prophet (pbuh) has said in a certain matter, after knowing the religious decree of a certain matter he must not use his wisdom or come under the influence of social compulsion.

Once Qari Tayyab (Ra) said, "it is correct that one should recognize Allah using his wisdom but to say that we will also recognize the religious decrees using our wisdom is not correct".

We want to draw your attention towards a very important matter (may Allah help us to convince you and help you to understand it well) that is "separation of *the* groom & his wife from the groom's parents" just after *their* marriage. Our society feels it very bad and most *of the* parents do not agree while the son, thinking *it* usurpation of parent's right also do not agree. *If* the son agrees then our society reproaches him, as if they (son and his wife) had committed a big sin by living separately. You would have considered that there are so many people committing different sins openly and the society is not considering these sins as sins. Just like this, there are so many legal things, which are considered bad by the society, if someone is doing any of these, he is taunted and reproached.

If you consider cool-mindedly you will conclude that, to consider living with parents as compulsory and

ing separately as bad, these ideas are completely absurd foolish. In our opinion these absurd and foolish ideas javecrept into our mind by living with Hindus for years. *That's* why Maulvi Shahabuddin Nadvi has written that, "in accordance with the Hindu rules, the concept of joint family badcrept into Muslims. Whereas if the wife does not want io live with her in-laws then the husband must arrange to keep her separately according to *Shari'at*".

Dear readers! Allah the Almighty and His messenger (pbuh) has not prevented rather they have allowed it (the son should live with his wife separately from his parents). Inreality the *Shari'at* has liked and tried that there may not beany dispute between mother and daughter-in-law, while the husband and wife could live peacefully and lovingly.

It is seen that there used to be disputes more often in the joint families as a result, the husband and wife may remain uneasy most of the times.

Therefore, parents must not obstruct their son and daughter-in-law, if they want to live separately in order to act upon what *Shari'at* has liked (so that there may not be any dispute). The parents should allow them happily rather persuade them to live separately though in a rented house.

While serving in *Daarul-Iftaa'* (office of *Mufti)* we have come across to so many incidents that we can say, it is better not only for the son to live with his wife separately but for their families also and it is showing mercy to the son and favor to the daughter-in-law.

Hazrat Thanvi (Ra) has said on the topic;

a) In my opinion it is more suitable for the son and parents to live separately after the son's marriage.

(A gift for Muslim couple P.No. 18)

b) 11 parents are preventing from living separately and wife is asking for it then the wife's demand will be accepted, as a Hadeeth says

لاطاعة لمخلوق فى معصية الخالق

While obeying the creator (Allah) one should not accept the creation's (man's) saying-though they are parents. Giving separate accommodation to wife is obligatory whenever she asks for it, otherwise it is a sin. If the parents are not accepting this demand, their decree won't be accepted.

(A Gift for Muslim couple P.No. 30)

c) In another place he says, nowadays it is better that the sons and the parents would live separately as there is relief in it for both the parties.

(Da'waat-e-Abdiyat 14/84 & Husnul-Azeez 2/359)

d) A person came to Hazrat Thanvi (Ra) to take an amulet as his daughter-in-law was disobedient. Hazrat said its amulet is that shift her alongwith her husband to a new house, she will become much obedient.

(A Gift for Muslim Couple P. 18)

It is seen that the daughters-in-law love simple food with her husband more than the chicken and *Biryani* of the in-laws' house.

e) Hazrat Thanvi (Ra) once said, some people do not

live apart from their parents fearing disreputation and suffer the whole life by living with them. Comfort and reputation are two different things, but comfort is more essential than reputation. So, in this era one should live apart from parents after getting married and serve his parents as much as he can from his earnings.

IT IS CRUELTY NOT TO ALLOW SON AND DAUGHTER-IN-LAW LIVE SEPARATELY

Once Hazrat said, one cruelty done to the daughter-in-law-many claimant of piety are involved in it-is that, if daughter-in-law wants to live separately along with her husband then she is not allowed saying it will take away the blessings of the house. The old women thinks like this only. Remember! Don't obey any while disobeying Allah the Almighty. By cooking in one pot, blessings will certainly come but hatred, jealousy, grudging and back-biting will also come into the house due to disputes between family members and it will keep the house away from the divine favor of Allah.....

If daughter-in-law wants to live separately with her husband it is her right and necessary rather this is the best way in this era because disputes occur while living jointly as most of these old women harrass their daughters-in-law.

These are the sayings of Hazrat Thanvi (Ra) who was well aware of the Qur'an and *Hadeeth* while he also has spent many years in the service and spreading of Islam. If you want that your son would love his wife, there would

and be any dispute between them, the daughter-in-law would not stay at her parent's home. He son won't think to divorce his wife. Since remain love & affection between you and your son and despite living separately they would serve you. Since its only solution, according to Hazrat Thanvi (Rah), is to allow them live separately.

Most of the time, the reason of not keeping them separately is that the parents think that she should serve us as we have brought up our son and sons, we are old enough, should we not eat the food prepared by our daughter-in-law?

The first answer

The first answer for the groom's father of this question is that when there will be disputes all through the day then your son and daughter-in-law can't live peacefully. When you will come back from your work, you won't get love first rather you will find your wife distressed and depressed and she will tell you replying to your queries.

The new bride has said this .....

He treated me like this .....

He told her family members such and such .....

He treated my daughter like this .....

After listening to your wife, you yourself will become depressed and distressed. So the best solution to avoid your embarrassment is to keep the son and daughter-in-law away from you from the first night of marriage itself.

The second answer

Hazrat Gangohi has called it good manners and etiquette if daughter-in-law is serving her parents-in-law without called it an obligatory or her duty while serving younger or elder brother is completely improper as there is every possibility of unwelling. When it is not her duty and we taking her service forcefully with this view only, this is the back of disputes and the beginning of cruelty.

Remember! The women who has come after the marriage of your son is for her husband only. With lots of misery we are saying that she has not come as a maid or a maid-servant.

The father has handed over his own daughter to your son, so that she may live with him as his wife, be pleased with him, serve him and be blessed with flower-like children otherwise her own old parents were more deserving of her services, from which you want to take benefit. The parent's of your daughter-in-law have married her with your son so that they (husband & wife) may pass their lives happily and peacefully while preparing themselves for the Hereafter.

Just consider yourself! Many husbands have told us that they took the supper with their wives only on the night of marriage and took the breakfast the day after, otherwise she is supposed to take her food with our mother, sisters and brothers' wives while we are supposed to take food with our father and brothers.

Do justice yourself! Though they are living their lives but is it a purposeful life or not, which is void of mutual love, affection, sympathy and harmony. They did not get the real peace of mind as they are passing their lives being separated from one another and could not know the mood of another, though they are living in a single house which results in mental and psychological disturbances for both of them.

The sole reason of this is that, she was supposed to be in the kitchen after a few days of her marriage, as soon as she got up in the morning if she becomes even a little late then elder or younger brother's wives would complain to their husbands and mother-in-law while husband's sisters to brother and mother-in-law to father-in-law.....the sun has risen and she is still sleeping, the van of husband's younger sister has come and her clothes are still not ironed.

Some husbands have told us that when they were going to their work, their wives were in the kitchen and when they came back in the night, they found them sleeping being tired of the works. Is this a life that the day would start with the breakfast after the *Fajr* prayers and the publ ic-kitchen remain working till 11 O'clock in the night. Care is neither given to obligatory' prayers nor to mid-morning prayer, nor to dawn prayer, nor to bring the local women to religionsness nor to be present in religious educational circles nor to free times for telling beads (Tasbeeh). Now you yourself decide the actual position of your daughter-in-law, who was a source of comfort and affection at the time of bewilderment for her husband but she fell asleep.

thinking the comfort with which she passed her life in her parent's home being tired ofworkload of the in-law's house.

It is just like that there was a vacancy of a maid-servantin your home which she had filled up and after the completion of her duty she is slept. Then what is the use of the expenses you have done at her *Waleema* by preparing several varieties of food. Have you done all these for your own son. who would come in the night tired of the work to see that the wife. who would have received him with smiling face and some sweet words, is sleeping due to tiredness by' being busy the whole..day where has gone the com tort and peace of your son?

What about that *Waleema...?* What about the sentence of the invitation card... our son and daughter of so and so are going to marry , beginning a new chapter ot their lives.....

The "maid", who would have given your tired son a glass of cold water when he would enter the house, is sleeping after doing a full day's duty and I sten mg unpalatable taunts or may be she would have slep w father real master-husband, now who will ask your so for a glass of water and to warm the food.....?

Remember! If this husband is religious-thinking and caring for Allah's decrees then he will be choked thinking deprivations meted out to him by the destiny as he neither can say anything io his parents out of regards nor he can show anger to his wife kindness. These inn dUe A hiS meek"eSS a"d na,Ural systematic life |er cca"'?'"kln8S' lrre8u<arities of fe leadh, mtoa"ynervous ailment

ulcer, cancer or bewilderment and his inner abilities will be ruined instead of being utilized.

Its other side is more dangerous and that is suppose, the son is non-pious and far from religion, associated with bad persons and does not give importance to safeguard his eyes, chastity and continence. Understand well, as is said regarding small children not to object them on each and every matter... not to rebuke them without any reason .... otherwise being fed up of this regular babblement and being deprived of parents' love and affection, they fell pray into the hands of lascivious people. Just like this when this very your son-the new groom-will be at a distance from his wi fe. will not get her love then why will the Satan not incite him-hungry of love towards either the office secretary or the sales-girl of a shopping centre or a model of an advertising company. If he fell into the traps of any Satan, then you yourself are beaten.

That is in such a way that one who has come in the name of the son to fulfil his longing and comfort him. this is not accomplished. Now being fed up with the coldness and peevishness of the tired wife, he fell in love with someone else....As such an affair could not be concealed, the wife also got wind of it and she went to live with her parents... Everyone will talk about the house being ruined and they will say, who knows how tyrant her parents-in-law are that she went to live with her parents. Whereas her husband usually remain out of house the whole day. Understand well, these are neither suppositions nor touching idioms rather these are reality as many houses are being ruined due to these.

Therefore you are meekly requested that it will be better, safer and more advantageous to keep your son and his wife away from you so that she may get time to serve her husband, be ready to welcome, when he comes back in the evening after finishing all the necessary works and cleansing the children and would gift to you whatever she had cooked for her husband by adding some of your favourite things, whenever they (husband and wife) came to meet you. When the Prophet (pbuh) had persuaded us to increase the curry so as to give it to our neighbours, then how much rewarding would be such favour and pleasing behaviour shown by her to her parents-in-law. Mother-in-law will also become happy, give blessings, take care of her reputation herself. While the daughter-in-law, who is getting her mother-in-law's blessings, will mention her in a better way in her parent's house.

In comparison to this, we see and hear that though, lhe daughter-in-law become tired of cooking and serving her in-laws' family, her numerous flaws are being counted.

Therefore the best way of avoiding the disputes and establishing peace and tranquillity is that the son and his wife should live away from his parents.....

As for the grand parents who want that there should be someone to accompany us in our old age and the house should be full of activities by the presence of paternal-grand-sons and daughters, one can keep a son and his wife whose disposition matches with that of his own and specially the disposition of daughter-in-law should match with that of mother-in-law, if there are more than married sons. For example, Zaid has two

namelyAdnanandSalman. Adnan's *disposition matches with that ofZaid's while the disposition* of Salman's wife matches *with* that *of Zaid's wife, then Zaid* should keep Salman's *family with him.*

Take care of one more thing while keeping a son and his wife with you. that their room and *kitchen should be separate if the* house is *big and she should feed her* parents-in-law by cooking in that kitchen only to avoid the disputes of pots and stoves. If the kitchen could not be separated then we only can request the mother-in-law to keep patience and praying. While she also should not try to interfere in the matter or actions of daughter-in-law. that's too if she is not considering her rebuke or warning as that of her own mother's. Whereas the daughter-in-law must consider her mother-in-law as her own mother, similarly mother-in-law must consider her as her ow n danghler and not as her son's wife.

DON'T KEEP TWO DAUGHTERS-IN-LAW TOGETHER AS FAR AS POSSIBLE

Ifyou want to keep a son with you after his marriage as a measure of expediency and you already have one daughter-in-law in your house, then please arrange separate kitchens for the two. If possible, keep them maintaining a respectable distance. If inspite of controlling prodigality at the time of marriage you can't provide separate houses to the two, then keep one of them with you and arrange separate enterence and kitchen for the other, as the religious preceptor have said;

Itebestnai of avoiding domestic disputes is th-it many Mies should not live in one house as presence „f manywomen in a house motivates disputes.

(Malfoozat-c-Ashrafia P.27)

Remember.' In some cases residing w ith mother-in-i" is not as harmful as residing w ith husband's other brother's wives. Due to lack of religious atmosphere in the tee. these poor fellows remain confused themselv es and confuse other also.

For example, on a certain day the younger daughter-in-law prepared the food which was liked by the whole -jmily and the elder daughter-in-law is abased and disdained. Nw this lady, after listening her own abasement and disdain, ntatomes restless or tries to vilify her calumniously.

Ifthev arc having good relations then mother in la, and husbands sister think .bat these tvvo^re preparing a front against us. Whereas, > Sing good relations'vith the mother-in-law then the other thinks that they are preparing a I rent against he .

If, luckily both of them are saved from this then either their mother or house-maid w ill try to create disturbances between them by carry ing different tales. May Allah save all Muslim families from these spiritual ailments, Amen I

Therefore, the best way is t Matthey should meet each other again and ag ay llah men so that they would l A glVe common sense to keep woman as mu('h

religious works as possible. So that they could not find time for irrelevant talks. They should take them in preaching delegations(Tableeghi Jama'al) from time to time and keep different religious books, in the house, so that they and their children would read these books. In this way our house will become a luminous spot, an exhilarating plot and a sampleofheaven.

IS THIS BETTER..... ?

Is this belter.... that there is a big bungalow or a big flat, in which three or four brothers are residing and sharing a single pot for cooking but all are malicious and engaged in back-biting of each other, the future of children and family is being ruined.... Or this is better that, every brother would live alongwith his family separately in accordance with his capacity but there is love, affection, intimacy and attachment among all the brothers, younger brothers are respecting their elders. On weekends they are arranging a get-together, sharing each other's pleasure and sorrows and praying for each other's prosperity. Their children are also showing love to their paternal cousins as they show to their maternal cousins. Now decision is yours and remember, when there is grudging, back-biting and enmity in between real brothers and sisters it will definitely run through the next generation.Therefore, please don't keep them together, as asking them not to quarrel or back-bite after keeping them together is just like asking a man not to wet his feet who is walking in the river.

Ifyoudon't believe then check yourself, nowadays perally neither daughter-in-law considers her mother-in-/aw as her own mother nor mother-in-law considers her daughter-in-law as her own daughter. We have seen so many houses in which the daughter-in-law is mother-in-law's real niece i.e. the mother-in-law is either her real paternal or maternal aunt, despite their relation, they quarrel on minor issues and ruin the peace of husband and wife.

Thousands of young women are living a restless life whose mothers-in-law are either their maternal or paternal aunts while the main reason of quarrels between them is telephone, the mother-in-law say, you call your mother too much that's why excess bills are coming, whereas this mother is either her own brother's wife or own sister. Sometimes they say the flour finishes speedily as you make more breads. On the other side, the husband says, I can t prevent my employee from calling in the office and my mother querrels with my wife, who is her neice ª° one call, my driver uses Air-condition whenever he car while my mother raises tumult on making 2 extra brea .

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Now do justice yourself! if you want that your son and daughter-in-law would live happily and be successful in the Hereafter also then it is better to keep them in separation from the first day itself.

Have you ever considered that your smaller grand Mildren would see their grandmother and paternal aunts as cruel ones due to their frequent fighting with their mother and the resultant discord, unpleasantness and strained

relations of husband and wife. Moreover they will become cowardice. frightened, liar, unadventurous and unambitious seeing the daily quarrels in the house while these bed qualities will remain in them forever.

These would-be-intelligent children pass their lives cowardly, restlessly and being afraid because they were not hax ing confidence in their parents as children, they won't depend upon anyone in their whole life thinking when our own have not dealt with us properly then how can we expect for the better from strangers.

SECOND HARM

These daily discords between husband's younger or elder brothers' wives, disagreement between daughter and mother-in-law, complaints of husband's sister and daughter-in-law; turn the 25 years old lady into a 40 years old one. Thinking all these she becomes afflicted with several ailments such as heart problem, back-ache, headache and gastro problems etc. Thus this new bride becomes old before senility and the sinless children are not only deprived of motherh love but they have to bear her anger also. Sometimes, she vent her spleen on these children, reproach them, curse them and these ver}' curses ruin the children's worldly' and next world's affairs if it was the time of acceptance.

WHYALLTHIS HAPPENED?

All this happened because, you compelled your son to live with you against the teachings of Islamic *Shari'at* or you had not allowed him to save money as by living separately expenses might increase. While the child being

deprived of motherly love becomes a thief or robber after ^vagabond.

THIRD HARM

If you are keeping the new bride with you while jounger sons are also living with you, whereas generally husband's younger brothers don't hide themselves from elder brother's wife. As whole family lives and eats together so there will be the sin of unveiling also.

Once the Prophet (pbuh) has said that husband's younger brother is like death for a woman, which means, a woman must save herself from meeting him unvieled or joking with him as she saves herself from death. By living separately, the veiling will be taken care of and all will be saved from this sin. If due to piety, the groom avoids TV & VCR but by living jointly his wife and children can't be saved.

Briefly, as much you would consider this issue its vice will become clearer for you. If you would consider it positiv ely you will get lots of religious and worldly advantages in keeping the son andhis wife separately. Moreover you will find comfort for you and the whole family.

FOURTH HARM

As the number of families living with you increases, the anxieties for you and your wife will also increase. You have to be anxious about their ailments, deliveries of children etc. If the number of families will be lesser then your anxieties will also be lesser and you will feel comfortable.

In our opinion, if your are capable of giving a separate house or setting separate business for each ofyour sons as soon as they attain puberty, then you must arrange these. As much the distance will be between them as much they will love each other. If you are incapable then try fully that they would live comfortably and do not interfere in others' matters.

We are quoting a question and its answer from "AapkeMasaa'il Aur Unka Hal" by Maulvi Mohd. Yousuf Ludhianvi for the parents of the groom, so that they may consider seriously the need of keeping the son and his wife away from him. Therefore, read this excrept attentively cool-headedly praying Allah that He may help us acting upon this, Amen!

A NUISANCE FOR YOU AND YOUR HUSBAND

Que: I have been married since 2 year and there is regular discord between me and my-in-laws, until there is conflict between my husband and his parents. They have never treated me lovingly even they treat my daughter harshly and taunt me even on minor issues. They do business with us, while my husband does all the hard work. Praise be to Allah, there is abundance of subsistence in our business. During these 2 'A years, I had lived with my parents many a times, everytime they promised not to repeat this, just to bring me back. Having regard for the elders and acting upon the advice of the parents, I would return to my in-laws' house seeking their pardon. For sometime, all u'ould remain right then again same situation arises. At present I am living at my mother's house with my husband after a minor dispute

between him and his father. Both of us want to take a separate house under the aegis of our parents without being grated from business so that we would remain in their service also. They are calling us again with same previous promise, nothing will happen now. Just tell me, when there will be conflicts in the house every now and then, how will there be abundance of subsistence? Please advice us, should we take a separate house, Allah will reward you for this, I will pray for you all through my life, I am extremely sorrowful.

Ans: I read your letter with due consideration. The conflict between mother and daughter-in-law has always been a confusing one. While it is experienced that usually both are at fault. The mother-in-law generally criticizes quite mean issues of her daughter-in-law and frown upon her.... While daughter-in-law who is tenderly nurtured at her home in genral, considers the kindly advices of her mother-in-law as her insult……and this two-sided touchiness becomes a permanent court of conflict.

The solution ofyour matter is that, if you can bear each and every sayings or actions and touchiness of your mother-in-law cheerfully without uttering a faint cry then you must go back to her, whereas this will be your obedience and good fortune in this world and the Hereafter. If you are serving your husband's aged parents with such courage, guts and keeping patience then your future will become enviable while everyone will see its blessings clearly.

If you don't have so much of courage and guts then you should live with your husband in a separate house but your intention should not be to snap the ties with

husband's parents rather it should be;

To be saved from the annoyance and rudeness the parents were facing by our living with them. In short, you should be separated considering yourself at fault and not your husband's parents' fault.

While after separation one should consider serving them financially and physically his good fortune. It is not suitable to live with your husband in your parents' house as it is a disgrace of your husband's parents, while there is no harm in getting their help to arrange a separate house or business. I have given all the possible solutions of your embarrassment.

You can choose any of these according to your situation. If your husband becomes displeased, aggrieved and disgusted from his parents then both of you might face its nuisance.

Therefore you must try that the relations of your husband with his parents should be pleasant and he should be obedient to them, as obeying and serving parents is the key of success in the world and the Hereafter.

MEANING OF GIVING SEPARATE HOUSE TO SON AND ITS EASV WAY

If someone is unable to arrange a separate house for his son and daughter-in-law, then either;

1) He should give them a closet in his house where they could lock their belongings, talk freely and relax in

solitude. Arranging this much is enough to discharge what is obligatory for him. (Separate kitchen though smaller in size is necessary as most of the quarrels Start from here only). (Islah-e-Inqilab-e-Unmat 2/184)

2) One can arrange for rented accommodation by minimizing the expenses done at the time of marriage.

While marrying one should have the intention of safeguarding chastity, discharging the *Sunnat* of the Prophet (pbuh) and must believe in the promise of Allah;

اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ

If they are in poverty, Allah will give them means out of His Grace. (Nur, 32)

In short, neither refrain from marrying for being wealthy nor think that after the marriage expenses will increase as a wealthy person can also become an indigent or poor after the marriage. Because the real sustainer is Allah Himself, He can turn a wealthy person into an indigent and He only can take out a poor man from his indigence and poverty after his marriage.

Just imagine, that there is less dowry in a simple house for example it has neither a carpet nor a magnificent refrigerator nor costly couches nor sofas but there is love between husband, wife and the groom's mother, sister and elder brothers' wives are also being respected. The husband and wife are serving the parents as much as they can. If the

house of lhe mother-in-law is nearer and the daughter-in-law is sending whatever she is cooking daily. This is a better house or the house where three married brothers are living and cooking together but each of them is hurting other's feelings whilst quarrels, jealousy and the greed among them are increasing day by day. When the brothers return from work lheir wives are sowing the seeds of enmity in between them (the real brothers) through back-biting and tale-bearing. The son or the brother is being kept away from parents or sisters and brothers. Then wife is asking either *Kliula'* or divorce. The groom's mother is going to charmers to bring amulets for him. The groom is visiting either the different religious institutes to consult the *Muftis* of its *Daarul-iftaa* or the preceptors of religious monasteries or the heads of *Tableegh* movement or the psychologists. While lhe father of the bride is cursing after each prayer and her mother is proclaimimg thus the vices of the groom's parents with garbling in her kith and kin. If some tears of the woman are mixed with these saying then even the crudest judge or the *Panchayat* chairman might decide in their favor kind heartedly though they may be far from truth.

AT LEAST KITCHEN MUST BE SEPARATE

Therefore Hazrat Thanvi (Ra) has said, at least kitchen must be separate as most of the qucarrcls start from here only. Some people think that neither every man is capable of living separately nor their father can arrange for it just after the marriage. The simplest solution of it, is to lake ahouse on rent or to separate just the kitchen only in the same house. Moreover he has said, the demand of today's human nature and circumstances is that, if a woman wants

to live together and all the relative also wants her to live together then also as a matter of expediency she should be kept separately as there is a remedy and prevention for thousands of flaws and evils in it. For some days, the relatives will express their disgust, anger and reproach by saying, see this women, she could neither control her first daughter-in-law nor feed her. See the daughter of so and so, she could not live with her mother-in-law-How she will live with hers?

Her mother has not served her mother-in-law, how she will serve, her whole family is like this. But when they will see the benefits of living separately they will become happy. (Islah-e-Inqib-e-Ummat 2/188)

This is what we see daily in the *Darul-Iftaa*, we have came into contact with so many such people whose well settled houses have been ruined due to internal conflicts. Now the worldly as well religious matters of both the families are ruined as neither they might concentrate on prayers nor on business.

When the man become fed up with these daily quarrels, Allah forbid, by mistake he utters the word of *Talaaq* which is the worst word near Allah. The wite who is considered of unsound mind says, it is better to support myself by working in different houses and bring up the children by stitching clothes than to undergo troubles in the house and 1 could not live with a husband like you, your brother, sisters or mother. As a result the house breaks un and the innocents saplings of this society are denriv,.,!

either " O' paternal love to become

enamoured of hotels and clubs, as a result not only their worldly affair but their Hereafter are also ruined by entangling themselves in fun and useless hobbies.

Now decide yourself which one is better of these two livcs?-Whether. the one in which the house is well-furnished and all are living together but peace of mind and tranquillity are not there, or the one in which all are living separately and their houses are not well-furnished but peace of mind, mutual love and tranquillity are there .

We have described here for you the two lives, the tenor *of Shari'at-e-lslami*, their result and the *Fatwa* (verdict) of Hazral Thanvi (Ra). Now choose yourself whichever you think is the best. For more details, please refer to "A Gift for Musi im Woman", "AGift for Muslim Couple" etc.

In reality, the people consider any new thing in the society a sin, if someone is living separately after his marriage, he is considered a guilty and disobedient to his parents. Whereas it is neither bad according to *Shari'at* nor usurpation of their rights. On the contrary if there is loss of religion or risk of children & wife's religion or their morality is being ruined due to TV or unveiling and there are chances of disputes and abomination in between husband and wife, then one should live separately and one should deem it religion, moreover parents can be obeyed and loved by living separately in such situation. Since every parent want that their son and daughter-in-law may live loving each other and peacefully. If they knew that it is the tenor of *Shari'at* and only in it there is beneficence of this world and the Hereafter for them, then they might allow

them with pleasure. Unfortunately, it is considered a sin in our society, howsoever much divorces may occur, houses or the lives ofyouth may be ruined, differences or quarrels may happen between brothers and sisters but our society boasts of cooking and eating together.

For Allah's sake, change this mode of life don't consider an issue bad which is not bad in the *Shari'at* don't restrict anything if *Shari 'at* had allowed it and the son wants to live separately, let him live.

Its foremost example is seen in the Mammen Bantwa fraternity, that the parents of the girls used to give a cash turban of 1 or 2 lac Rupees to the groom, inspite of this there were so much of conflicts that they could not get respite from deciding these. Then they decided to give a furnished house to the girl instead of cash, so that she may live with her husband separately just after the marriage. The conflicts of mother-in-law and groom's sister ended with this, consequently, number of divorces started decreasing and the conflicts of many houses came to an end.

PIETY OF WIFE

It is the dutifulness, obedience and good fortune of a daughter-in-law, if she is serving her parents-in-law, cooking food for them and considering them as her own parents. If the parents-in-law are old, weak, sick and need to be served-which is their son's responsibility, either to serve himself or to engage someone else (within the limits of *Shari'at)* if she is helping her husband, it is her morality and she will get its best reward in both the worlds.

If she is tolerating the taunts of her in-laws and forgiving them for the sake of Allah, she is indulging herself in getting their blessings all the time, then InshaAllah. she will also get a sewing daughter-in-law. Allah knows, by the grace of whosoever's blessings she or her children may see lots of happiness in both the worlds or a saint is bom to her.

Ifthedaughter-in-law is having a small child then she is supposed to wake up for that child in the night whether it is winter or summer, she is sick or healthy, she is willing or not, in the same way if she is waking up for her mother-in-law, she must consider it as her good fortune because. Allah has shown His favor by giving her an opportunity to serve and please someone. If Allah is also pleased with this service then wonderful! It is said that, "through worship one gets heaven and through sendee one gets Allah".

APPRECIATE THE SERVICES OF DAUGHTER-IN-LAW

At the same time, the parents-in-law and the husband should consider her services as her good manners and etiquettes because it is neither an obligation nor a duty of her. Therefore they should appreciate her services and try to give her its best reward.

As generally we are not understanding these rights & issues, many houses are being deserted. The disputes of mother and daughter-in-law as well as disputes of husband's sisters and brothers' wives have deserted many houses. Its main reason is that none is keeping in his mind the definitions of different rights as told by our Prophet (pbuh).

Ifanyone does not believe this, he must ponder over the reasons of divorces, incidents ofKhul'as and separation between the husband and wife, he will find that in most of the cases these are due to either the disputes of mother and daughter-in-law or the disputes of husband's sisters and their brothers' wives only. These disputes lead to separation of husband and wife and to some perilous diseases-may Allah save all Muslim men and women from this. Amen!

AIM OF WIFE

Allah theAlmightyhas described the aim of creating women1 (wife) in these words;

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝

And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them-and He has put love and mercy between your (hearts): verily in that are signs for those who reflect. (Rum-21)

Mufti Mohd. Shafi (Ra) said while commenting on this verse, the meaning of \^\ lyj̇j̇d that you may get tranquillity by meeting them-if one considers the man's all requisites attached to women, he will find it is mere tranquillity, comfort and peace of mind. The Holy Qur'an has covered all these in a single word.

Thus, we came to know that the sole purpose of married life is tranquillity and peace of mind, if these are found in a house then the purpose is fulfilled otherwise, it (the purpose) is not fulfilled. It is also clear that peace of mind depends on good relation and understanding between husband and wife.

MM OF MARITAL LIFE IS TRANQUILLITY

This verse has fixed tranquillity' as the aim of marital life of a woman and a man. It is possible only when both of them have the knowledge of their rights and both are

fulfilling these otherwise disputes will destroy this tranquillity. One way of doing full justice to these rights was that certain rules and regulations would have been Hven as is done regarding other person's rights by making usurpation of the rights unlawful, proclaiming drastic threats, fixing chastisement and advising the selflessness andsympathy. But it is experienced that a nation *could not* be brought to moderation merely by rules w ithout combining it with Allah's fear. That's why Allah has used the words and In the Holy Qur an while describing the social matters.

The mutual affair of men and women are such that neither any rule can control nor any court can do just i ce i n felfillingthesemutual rights. Therefore the Prophet (pbuh) has selected the verses which had persuasion to tear rom Allah, the Hereafter and to be pious in the sermon o only tee can stand surety for the fulfillment ot these mutual rights.

Moreover Allah has not only encircled these mutual rights in Shari 'at but has made it natural and sensual. As Allah has put natural love in the hearts of parents for their children and they are supposed to love them and vice-versa, in the same way He has done in the case of husband and wife also. Therefore He has said, وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَّرَحْمَةً which means that He has put not only the *Shar'ai* or legal mercy in their hearts also

AfttrthisHesaid,^.^ ••

^S''''re"'^si gnsi/ U y or'hos ^^whi

this verse only one Sign is mentioned, while in the end He has said Signs. Its reason is that when one *ponder over the marital relations, mentioned in this verse, he finds its different worldly and religious benefits, hence its is not a Sign but Signs.* *(Ma'aariful-Qur'an 6/736)*

Clarification :

After reading the commentary of the aforesaid verse, you might have understood that the sole aim of wife's creation is that her husband might get mental and physical satisfaction from her. If you think that your daughter-in-law, while living in a house alongwith husband's sisters his elder and younger brother's wives i.e. living in such an environment where there are daily disputes, tribulation and taunting still she can whole-heartedly give love, affection, peace of mind, physical comfort and tranquillity to her husband then keep your son and his wife with you.

If this can't happen-as far as we think-the daughter-in-law can be in constant relations with her mother-in-law, as in some houses they live like mother and daughter. B ul the aim of wife, as told by the Qur'an, is lost if she is living with her husband's sister and elder or younger brothers' wives and become a reason of embarrassment. An embarrassed person can't be a source of tranquillity for others. Therefore it is upto you to choose cool-mindedly the best way, keeping in view your tranquillity and that of your son and daughter-in-law'. May Allah help us to decide properly and to act upon it, Amen !

Now, for further clarification of this issue we are quoting some questions and their answers by Maulvi Mohd.

Yousuf Ludhianvi, published in the daily jung's columns "Aap leMasaa il Aur Vnka Hal", hoping *that the parents of the groom Will take positive step, after reading this Questionnaire so as to check the internal disputes and make the environment of the house pleasant, while the son and his wife can pass their life with tranquillity and prepare themselves for the Hereafter.*

DEMAND FOR *SEPARATE HOUSE BY* THE WIFE

Que 1) How should a husband support his wife while he is not leaving any stone unturned in fooding and clothing. Moreover he is keeping aside all the money tor their personal use and saying, whenever you are in need you can use this money.

Ans: Maintenance of wife is the responsibility of the husband and according to your question he il. What is the complaint oi the wife then?

Que 2) Can a wife press down her husband for a separate tee.^lcheisnoicapableofdomgso.ashessu i ll a student »d saying have patience, after nomeume all w ill be d . one. Is it accessary to give her separate house tnthisttuation Whereas ifhe is to arrange it, he will have to take a loan.

Ans: It is the bone of contention that the wi fe can't live with her mother-in-law and wants a separate house. It is the responsibility of the husband to settle her in such a place where no one can interfere in her matters. Ifhe can't seiiic her in a separate house then a portion of that ven house shouldbe specified for henwhere she can r/ v ... "'"'"'withoutanyone's interference. Coo''Jk

In short, this is a proper demand of the wife that her kitchen should be separate and there should not be anyone's interference in her residence, but this very her demand depend on husband's capacity. If he is unable then she can't demand a separate house.

Que 3): How a woman would respect her parents-in-law. please reply in the light the Qur'an and the *Ahadeeth,* while the mother-in-law is even pointing out to food cooked by her or the clothes washed by her, can she quarrel with her?

Ans: Her parents-in-law are just like her own parents, it is her moral responsibility to respect them as she respects her own, rather she should give them more respect than her own and they arc also supposed to dignify her more than their own daughter. But Alas! it so happen that, neither they dignify' her like their own daughter nor she considers them as her own parents. In this the mother of the bride and her mother-in-law are more at fault than the bride as due to mother's training and mother-in-law's surliness, the bride considers her mother-in-law a witch and her new house a hell. She does not find love and affection in her new house rather she finds abomination, surliness and taunts. It seems to her that she is taken out of heaven and put in the hell, at last she revolts against her mother-in-law and demands for a separate house.

The solution of their quarrel is that they must not be kept together and their kitchen should be separate. If the parents of the husband, specially his mother, are skilful they can easily and cheerfully take as much her services as they

want, it is her good fortune and sign of their high morality. Whereas considering her a bond-maid and asking her to serve with the help of a stick is neither lawful in the *Shari 'at* nor it is morally proper.

Que 4) Can a wife tell her husband while she is in her parent's house, first purchase a house-but he is unable-then only take me with you.

Ans: The demand of purchasing a house is wrong rather her demand of a separate kitchen and a hut void of anyone's interference is proper.

Que 5) Can a wife be impudent to her husband, in the light of these questions what should be the husband's way of treating his wife and is it necessary for a husband to take his wife to her parent's house once monthly.

Ans: Impudency is such a blemish of women which ruins all her memorable deeds and virtues. If a woman makes her main aim to serve and please her husband and keeps patience on some hardships then Allah opens the door of His blessings for her in both the worlds, whereas an egoist and stubborn woman who is impudenting before her husband ruins her both the worlds. Modem education has taken away the quality of having patience and confrontation of hardships to please Allah from the girls-therefore impudency is not considered a blemish-as a result the houses are not the sample of heaven.

Que 6): Is it legal or not in accordance with the *Shari'at,* that the groom's family would ask girl's family for the house etc.?

Ans: Asking anything from the girl's family is not legal according to the Shari'at.

Que 7: Is it right for a groom to live in the hr ide's house (gi\ en by her parents)?

Ansdfthe parents of the bride had given a house to her (in her name) then she is the owner, if she allows its OK But. if it is in the name of the groom on his demand, then it is oppression and living in it is illegal, rather it should be returned to the parents of the bride.

A THINKING MOMENT

The environment ***of the*** in-laws' house for a new ***bride*** becomes heinous and dispersed if she is living with her husband's sisters and younger or elder brothers' wives, their predominance and controlling is understandable but being constant in relations with them is not easy, while their meddling with husband and wife proves to be dangerous in general. Due to this misconception and way of living thousands of families are being ruined.

When the mother brings her daughter-in-law after marrying her son…… she has many strange expectations which are ridiculously childish and foolish, whereas if the daughter-in-law had to deal with her husband's sisters also then a war *front* becomes ready, the daughters-in-law who ire *veil-mannered, self-sacrificing,* intelligent, sociable and *\mpathelic pass their life happily but this* happens rarely

Some wives, after being fed up of the curses by their *>ihcr-in-law, the taunts of husband's mischievous* sisters

acid mischief.making of husband's elder or younger bethers wires and maids, choose the only way that is they start controlling their husbands completely to make their lives peaceful and to save their children and themselves from such environments. While the husband who is your son is being crushed in between two millstones (on one hand he has his own mother, sisters and brothers' wives while on the other hand he has his own life-partner).

An unfortunate daughter-in-law, who could neither ***control her husband nor his family, goes to her*** paternal house time and again to find succor there.

All these disputes or ravages are in vogue in our society because each of us want to get his right though by usurpation of others' rights neglecting completely all the principles of nature and teachings of the Holy Qur an an ***Ahadeeth.***

While serving in *Darul-Iftaa* we receive several hurting complaints such as the wife y , "since I came in this house my husband neither loves me nor my children, he is underme influence of his mother and sisters and considers me worst than a bond-maid. Death is better than this life.

The mother-in-law says, "since this woman has c to our house, the peace and tranquillity of the house h eloped-she has full control over her husband-he liste his wife only as we are his bond-man or bond-maid".

Other than these we used to read several heart-rending incidents in newspapers, SU(b as a "w

committed suicide by pouring kerosene oil and setting herself on fire", "a mother-in-law. alongwith her daughter, beaten her daughter-in-law so much that she died," under the influence of wife a man strangulated his mother."

If we ponder over these complaints and incidents cool-mindcdly. we will find its sole reason is the living of daughter-in-law with her in-laws' family. Therefore, we request you to try to keep your son and his wifeaway in any possible way from you for the prosperity of you, your son. \our daughter-in-law and your grandsons, though it is a small cottage.

Just to satisfy you now we are quoting 2 questions with their answers by Maulvi Mohd. Yousuf Ludhianvi, published in the daily JUNG's column "Aap ke Masaa'il Aur Unka Hal". May Allah help us to understand it and act accordingly, Amen! After knowing the decree of *Shari'at*, it is improper to say that such is not the custom of our society, who will serve the mother... May Allah give us proper understanding of the religion, Amen!

ASKING WIFE TO SERVE THE MOTHER

Que 1) One can serve his father by obeying him and helping him in his work. If mother is aged and can't do household works, should not one ask his wife to help his mother? Whereas you have earlier told that, if the wife is not pleased with her mother-in-law then shift her to a separate house-in this way source of service will come to an end. I hen how the mother will be served as merely obey ing her is not serving her.

Ans: If the wife is serving her parents-in-law happi ly, then it is much more than better-a cause of her good fortune-but it is not legal rather it is moral. If wife wants to live away from her husband's parents, he can't compel her according to Islamic law.

CAUSING DISRUPTION BETWEEN HUSBAND AND WIFE IS A MORTAL SIN

Que 2) How is it to cause split between husband and wife?

Ans: "He is not from us who incites a woman against her husband". **(Abu Daud 1/296)**

We came to know through this *Hadeeth* that creating hatred and dissension between husband and wife is a mortal sin. The Prophet (pbuh) has stated that such a person is not from amongst us. While the Qur'an has said that it is a habit of Jewish sorcerers.

Clarification: Just imagine what a strict threat has come in this *Hadeeth'*. While it is done in our society by husband's elder or younger brothers' wives or by his sisters and mother, which is called by the Holy Qur ' an as an action of Jewish sorcerers. You can check any society or country, if a son and his wife are living with mother, sisters and other brothers' wives then either there is difference of thought inbetween the husband and wife or the wife is living with her parents or divorce / *Khula '* had taken place or there are daily disputes.

A REQUEST TO THE GROOM

All these advices were for your (groom's) parents, so you arc requested not to take a step which would hurt your parents after reading these. You are not supposed to tell your mother, after reading these, you are such and such, you have harassed my wife in such and such way ... etc. Remember! These advices are for your parents and it is not suitable for you to tell your parents such things specially don't tell a single word to your mother. Therefore we have advised you earlier also not to tell your mother anything after listening something from your wife. If you have to tell your mother something out of compulsion, tell her humbly as if you arc enquiring only. Dear mother... was it like this ...? If it was, then telling her (wife) this and that or scolding her without verification..... or disgracing her before other daughters-in-law is not suitable etc.....

Whereas the best and safest way is what we have told you earlier, convince your wife in the very first night itself, never tell me if you are hurt by my mother but keep patience considering her as your own mother, you will become more lovable to me and I will never annoy you. Serving mother is my duty but it will be your favor to me if you serve my mother as much as you can, keep patience if you are hurt and don't tell me. Similarly convince your mother that she is like your owm daughter, if she hurts you tell her but don't tell me and please don't rebuke her without seeing any wrong in her.

If there are disputes between your wife and mother even after you had advised both of them. If your wife is

telling you any vice of your mother, never tell a single word toyourmother. Remember! We had given these advices to your parents and not to you, so don't ruin your worldly affairs and the Hereafter by using unsuitable and silly words.

If wife thinks that the mother does not need her sen ices as you have sisters and other brothers' wives also, then arrange for separate residence before the marriage itself. Ifyou are separating after the burst of quarrels then it will show signs of sorrow and distance while everyone will be displeased. If you are to separate from your family after the marriage don't separate as soon as your wife asks for it.

If your wife has got a separate kitchen where there is none to annoy her and she is to cook only for your parents, then also she is finding it difficult or someone has poisoned her ears other mother would have told her to keep asking for a separate house. In this situation deliberate well before going ahead. Don't conclude this article "An advice to the parents of groom" wrongly to become a disciple of your wife and separate from your family as soon she asks for it without any deliberation rather ponder over the prevailing situation. In some cases it is seen that the wife is so guileless that she wants to serve her parents-in-law, while they are also happy that our grand-children are with us..... but unfortunately, either her mother or sister seduce her to live separately or she sees her husband's other brothers' wives living separately so she is asking for it. Don't become as much hen-packed as you start searching for a rented accommodation whenever she asks for it. Sometimes

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type of change becomes a reason of such incessant enmity that the children are deprived of not only their grand parents' paternal aunts' and uncles' love and affection but also of the family's good manners and etiquettes. Because, when you start living with your wife and children separately-it was not much needed-she will bring up your children according to her own family's customs and this may[7] be against your own standard.... it is your harm.

Your parents will have to bear another harm, that is your wife started the mischief of living separately as she was seduced by her mother and sisters of mother as they told her, you will live comfortably, you will sleep or wake up by your own will and we will also come to see you time and again. So keep repeating your demand of living separately or ask him to live in your house which is full of all the facilities and is quiet bigger-leave your parents and start living either in our house or in any adjacent house. What about her coming as a bride, was it a hoax coming and her real aim was to separate you from your parents.

For Allah's sake, don't loose your senses in order to save your family as due to this very demand of your wife a happy family might be destroyed whereas they were living earlier like intimate friends. When your wife started mischief of living separately other brothers' wives may also ask for a separate house. Whereas they were living under the kind shadow and blessing of elders like a well-knit family.

Though living separately is better under certain circumstances, but don't decide for it unreasonably. If the

husband acts sincerely in this situation and tries to convince his wife though with a little harshness after consulting his elders, then *Insha Allah* they might also get the blessings oftheparents and the wife might also be happv.

Therefore we request you not to harrass your parents or younger brothers or sisters (specially if they are orphans) ever. If you have decided to live separately under certain circumstances then remember these are your parents and not hers, so you have to serve them. For example, meet your parents, brothers and sisters with gifts for them within your capacity and whenever you go to meet your parents, take your children also with you so that they also could meet their grand-parents, paternal aunts and uncles. Keep praying Allah with utmost humbleness and beseechment so that He may help you to serve your parents as they should be and He be pleased with you.

If you are unmarried then start offering 2 *Rak ats* o 1 Ya/il and praying Allah so that He may give you such a pious wife, who would serve your parents alongwith you and giv e you His pleasure as a reward. If you are married then try as much as possible and pray Allah so that He may help you and your wife to serve your parents alongwith your wile while considering it as your good fortune.

We want to tell you that, if your wife is not helping you in serving your parents then you are not supposed to compel her for this rather you must continue to serve them. Because your parents won't feel so embarrassed if she annoys them as they will be embarrassed ifyou annoy them

Now we are telling you the importance of serving them and

their status as told in the Qur'an and *Haadith,* and the summary of what the religious scholars have said regarding these. May Allah help us to act according to the decrees of the Qur'an and *Ahadeeth,* Amen!

Allah the Almighty has said in the Holy Qur'an;

اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلَاهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا
وَ قُلْ لَّهُمَا قَوْلاً كَرِيْمًا وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ
ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا. رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ ط اِنْ تَكُوْنُوْا
صٰلِحِيْنَ فَاِنَّهٗ كَانَ لِلْاَوَّابِيْنَ غَفُوْرًا.

Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them but address them, in terms of honour. And out of kindness, lower to them the wing of humility, and say; "My Lord! Bestow on them your mercy even as they cherished me in childhood. " Your Lord knows best what is in your hearts: if you do deeds of righteousness, verily He is most Forgiving to those who turn to Him again and again (in true penitence). **(Bani-Israel. 23-25)**

Hazrat Mujahid (Ra) has said while elucidating this very verse, if they attain old age and you have to wash or clean their urine and faecess, you are not supposed even to utter a faint cry as they had done the same for you in your childhood.

Hazrat Ali (mabawh) said, if there had been any lowly word then the "faint cry", then Allah would have forbidden that also. Someone asked Hazrat Hassan (mabawh), what is

lhe magnitude of disobedience? He said, "to disappoint them from one's wealth, to leave meeting them an to see frowningly. "Another person asked him, “what is the meaning of (respondale address)”. He replied, don't call them by their names rather say "father or mother". Hazrat Zubair b Muhammad (Ra) has said, wherenever they call you, you should reply by these words," I am at your service" Hazrat Qatada (Ra) said, “talk to them leniently”. Someone asked Sa’eed b al-Musayyab (Ra), he could not understand the meaning of bJ/ He replied, as a hot-headed slave talks to his hot-headed master.

Hazrat Ayesha (mabawh) says, once a man came to theProphet(pbuh) alongwith an aged man, Huzoor (pbuh) asked him about the man with him. He said, he is my father. Huzoor asked the man not to walk infront of him, not to sit before him, not to call him by his name and not to reproach him.

Someone asked Hazrat Urwa (Ra) what is the meaning of “lower to them the wing of humility” as told in the Holy Qur'an. He said, if they say some unpalatable words to you don't see towards them leeringly as unpalatability is first seen the eyes.

Hazrat Ayesha (mabawh) says that the Prophet (pbuh) has said “whosoever sees his father leeringly he is not obedient”.

Hazrat Abdullah-b-Mas’ood (mabawh) says, I asked the Prophet (pbuh) what is the most desirable action according to Allah, he said saving the prayers on their time.

I asked after this, he said, to treat parents kindly. I asked after this, he said, religious war. In another *Hadeeth* the Prophet (pbuh) has said, pleasure of Allah is in the pleasure of the father and displeasure of Allah is in the displeasure Of the father. (Durrc-Manthoor)

The author of "Mazahir-e-Haque" says, that one should serve and entertain his parents in such a way that they be pleased with him. One should obey them in legal activities, should not disrespect them and should not treat them haughtily though they are infidel. One should not raise his voice above theirs, or call them by their names, or precede them in any activity. One should be lenient in ordering what is right and forbidding what is wrong, say once if they do not accept then also keep treating kindly and seeking forgiveness for them and this he (author oi Mazahir-e-Haque) has taken from the Holy Qur'an (Sura Maryam 42-48). Hazrat Ibrahim (pbuh) after advicing his father only once has said, 1 will seek Allah's forgiveness for you and keep praying for you. Some religious preceptors have said, obeying them in forbidden things is illegal but in dubious matters it is obligatory because being careful ol dubious matters is piety, while fulfilling their wishes is obligatory. Therefore, if their wealth is dubious and they are displeased of your eating separately, you must eat with them.

Hazrat Talha (mabawh) says a man came to the Prophet (pbuh) and asked to participate in the religious war the Prophet (pbuh) asked, Is your mother alive? He said yes. The Prophet (pbuh) said, "serve her fully as the Heaven

i,under her feel ',"twice again he asked the same question. He (pbuh) repeated the same sentence.

Hazrat Anas (mabawh) says a man came to the Prophet (pbuh) and said. 0 the Prophet (pbuh)! I want to take pan in the religious war but I could not. The Prophet (pbuh) asked. Is any of your parents alive? He says, 'mv mother is alive'. The Prophet (pbuh) said keep fearing Allah regarding her (Always remain in her service) you will be like one who performs Haj, Umra and takes part in the religious wars, i.e you will get the rewards of these activities.

Hazrat Muhammad bin al-Munkadir (Ra) said that his brother Umar used to pass the nights offering prayers while I used to pass my nights pressing mother's feet but 1 never wished that I may get his night (reward of offering prayers) in place of my own night.

Hazrat Ayesha (mabawh) says 1 asked the Prophet (pbuh) who has more rights over a woman? The Prophet (pbuh) said her husband. Then 1 asked who has more rights over a man? The Prophet (pbuh) said, his mother. In another *Hadeeth*, the Prophet (pbuh) has said, be chaste with womcn-your women will also become chaste-treat your parents kindly-your children will treat you kindly.

(Durre Manthoor)

Hazrat Taa'oos (Ra) say, a sick person had four sons. One of these sons told the others, either you attend the father on the condition that you won't get anything from the legacy or 1 am ready to attend him on the same condition.

They all agreed that you only attend him on this condition while we won't. He attended his father well, but he died and according to the condition he didn't took anything. At night, he saw in the dream that a man is asking him to *dig out 100 Dinars* (Gold Coins) from a specific place. *He* asked him in the dream itself, is there prosperity in them? *He* said, 'no'. In the morning he told the dream to his wife, she insisted to dig out those *Dinars* but he didn't. In the second night he again saw a dream and was asked to dig out 10 *Dinars* from another place, he again asked about the prosperity in them, he replied, 'no'. In the morning *he told the* dream to his wife, she insisted to dig out but he didn't. In the third night he again saw a dream that a man is asking him to go to a certain place and dig out a solitary *Dinar*, he again asked about the properity in it, he replied, 'yes'. *He* went there, dug out the solitaiy *Dinar* and bought two fishes from the market. When he cut them, he found one unseen pearl in each of them. The ruler of that time purchased the pearls by giving him gold weighing 90 mules.

Hadith :

عَنْ اَبِیْ هُرَیْرَةَ قَالَ: قَال رَجُلٌ یَا رَسُوْلَ اللّٰهِ مَنْ اَحَقَّ بِحُسْنِ صَحَابَتِیْ قَالَ
اُمُّکَ ثُمَّ مَنْ JL5 اُمُّکَ قَالَ ثُمَّ مَنْ ثُمَّ J15 اَبُوْکَ مَنْ اَقْرَبُ
وفِی روایة قَالَ اُمُّکَ ثُمَّ اُمُّکَ ثُمَّ اُمُّکَ ثُمَّ اَبُوْکَ ثُمَّ اَدْنَاکَ فَادْنَاکَ

Hazrat Abu Haraira (mabawh) said some one asked the Prophet (pbuh) who is more entitled to my favor and kindness. The Prophet (pbuh) said your mother, he asked then who? He (pbuh) said

your wte *lie asked then who? He (pbuh) said your mother, he asked then who? He (pbuh) said your father. In another narration, he (pbuh) thrice says your mother, then your father, then who is more close to you and so on.*

(Bukhari, Kitabul-Adab Hadith No. 5514)

SHOWING FAVOR TO PARENTS SPECIALLY IN THE OLD AGE

Serving and obeying parents is not limited to any specific age rather it is obligatory for us to serve and obey them during their whole life. Some circumstances usually come as obstacles in performing the duties and obligations, the way of the Holy Qur'an regarding these circumstances is that it trains us by different viewpoints so that it may become easy for us to act accordingly.

In the old age, the parents need to be served by their children and they feel themselves at the mercy of their children. If they feel though a little negligence from their children in this period they become dejected. Secondly some natural disorders of the old age make them peevish. Thirdly, in the old age when they become doated, their wishes and demands become such that these become difficult for their children to carry out. The Holy Qur'an while ordering us to console and comfort them, has reminded us of our childhood, when we were in more need of them than what they are now and has asked us to be sacrificed for them as they have done earlier for us. In the given verses the words كَمَا رَبَّيَانِیْ صَغِيْرًا points t0 this only, after this some peremptory' decrees are given, these are;

1) L4أُفٍّ ji·y(saynot to them a word of contempt) JI means a word to which one can show his displeasure. Hazrat Ali (mabawh) narrates that the Prophet (pbuh) has said that, if there had been a word of causing less harm than that would have also been mentioned (Any thing which causes the least harm to the parents is prohibited).

2) وَلَاتَنْهَرْهُمَا (nor repel them) the meaning نَهَرَ is scolding and rebuking.

3) وَقُلْ لَّهُمَا قَوْلاً كَرِيْماً (but address them in terms of honour). The first two orders were of negative nature in which orders of minimum unpleasantness of the parents are given. Whereas in this third order, the way of speaking to the parents is taught i.e. one should speak to his parents leniently and affectionately.

4) وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ JjJi^{tL»-ÊLjJ (And out of kindness, lower to them the wing of humility) which means one should present himself before them meekly and humbly as a slave presents himself before his master. The word مِنَ الرَّحْمَةِ means that treating parents meekly should not be for show only rather it should be as a grace and respect to them, moreover it will bring forth the blessings.

5) وَقُلْ رَّبِّ ارْحَمْهُمَا (And say. My Lord! bestow on them your mercy) which means one can't give full comfort to his parents, but he should try his best and pray Allah to simplify their hardships and avert their sufferings. This last decree is so vast, that one can serve his parents even after their death.

Mas'ala: If the parents are Muslims then praying of mercy for them is obvious but if they are non-Muslims this prayer will also be legal so that they would get rid of worldly hardships and they might get the wealth of *Eimam* (faithfulness) but after their death this prayer will become illegal. (Tafseer-e-Qurtubi)

A STRANGE INCIDENT

Qurtubi has narrated through Hazrat Jabir (mabawh) thataman came to the Prophet (pbuh) and complained that hisfatherhastakenhis wealth. The Prophet (pbuh) asked him to bring his father. At the same time Hazrat Jibrail Ameen came and told the Prophet (pbuh) when his father comes to you, ask him the words he has said in such a way that he himself has not heard those words. When the man brought his father, the Prophet (pbuh) asked the father, what is the matter, your son is complaining of you, do you want to grab his wealth? The father said, ask him that where am J spending the money except on me,his paternal and maternal aunt? The Prophet (pbuh) said <>\which means (the reality is known, now there is nothing to explain) and asked the father about the words which even he had not heard but he bad said. The father said, 0 the Prophet of Allah (pbuh) you increase our faith and belief in Allah in each matter (you got the knowledge of a gossip which none had heard, it is a miracle). Then the father said, really 1 had uttered some couplets in my heart and even 1 had not heard them. The Prophet (pbuh) said read out those couplets to us, he read out these couplets-,

تعل بِمَا اَجْنِى عَلَيْكَ وَتَنْهَلُ غَذَوْتُكَ مَوْلُودًا وَمُنْتُكَ يافعا

I **fed you in the** *childhood and took care of you while you* **were** *a grown-up boy* **your** *feeding* **w as** *from my* **earning.**

اتململ Ily»L- V S-1 لسـ فتک بالسقم ـ ـ ـ ـ U» <L.' اذا

If you got ill in any night. 1 passed the w *hole night in* full wakefulness and restlessness due to y our illness.

J—t5 ـ ـ ـ ـ

leniency towards your wife and to take care of her consolation moreover we have induced you not to abuse or taunt her while admonishing her due to any fault of hers. It does not mean that she is superior to you and can scold or rebuke you but you can't say anything or you are her slave. Therefore for Allah's sake don't be a hen-pecked rather be lenient to her and fulfil her legal demands. Here, ***it is*** necessary' to remember this proverb, "provide all amenities but be a strict disciplinarian," said by our experienced elders.

Remember! Your position is of manliness, ***of being*** her husband and head of family while your slackness can upset your house, spoil the future ***of*** your ***children. When*** your daughters will see you agreeing with their mother's opinon and stooping before their mother then, Allah forbid, they will also be desirous of the same behaviour from their husbands and then several families will be ruined. So recognize your status and position in the family and be a domineering personality.

Deal your family members affectionately as the elders have also said, "Awe, found in an affectionate person, is not found in a person who keeps scolding and rebuking all the time". There is a good news in *Hadeeth* also, that there is a gate in the Heaven called *Babul-Farah* through which the persons, who keep their children laughing and please them (within the limits of *Shari'at)* will enter. Whereas the mother of the children-your wife-is also a dependent on you so please her also.

There is a good news for the Muslim couples, that is whenever they look towards each other with love, Allah

i he Almighty also looks towards them with love and mercy, pie wives are not only dependent on their husbands rather they are committed to them like a prisoner as they can't go anywhere without your permission. And obviously a *frail* or dependant person should be treated kindly so she also should be treated kindly and leniently.

But adopting a behaviour which changes your status of a ruler into subjugation is also wrong. According to *Hadeeth* putting oneself to shame is also unlawful. The status, given to a man by Allah the Almighty being *a* male, losing it or disgracing it, is just like putting oneself to shame.

Another important thing is that, the woman is of unsound mind and religion as neither her leadership in the prayers nor her *Azaan* is legal, she can't travel legally without a *Mahram.* Offering prayers, in some days of every'month (generally) is illegal for her, half share for her in the legacy, she has not been given the responsibility of earning, her maintenance is due on her father, husband, grand-father, son, brother and nephew according to the situation, evidence of two women is equal to a man's and during Haj she can't pronounce *Labbaik* loudly etc. One should remember that the dignity of woman is in these *Shar'ai* decrees only as Allah Himself has said in the Holy Qur'an;

مَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ j And We are never unmindful of (Our) creation. **(almu'minoon-17)**

Allah Himself is saying that He knows the needs and expendiencies of His creations very well.

Doing make-up is her second nature, using the means of make-up and arrogance is her habit. According to Hazrat Thanvi (Ra) it is the proof of her being deprived of perfection as the perfect persons do not use artificial means of adornment for example; doctors, engineers and artists live simply as they are expert in their respective fields and don't need any outward adornment. While the women hid their shortfalls in perfection by outward adornment..... moreover, they won't accept it..... We don't want to describe the women's religious position or worldly importance or its reasons, rather we want to tell you that, if your wife is overpowering you or you are becoming a yes-man then you are creating disturbance in the set-up ot this Universe.

Just consider, you are sitting tired and simple food according to need is ready in the house, but your wife is compelling you either to take food in a restaurant... or to purchase a costly toy for any of your own children ... or to purchase a gift for her sister's marriage. You are having your own complications, such as you have to arrange for gas and electricity bills and for the marriage of your sister etc. from your salary. Now, you are perplexed because if you did not take your wife and children out for shopping or eating, then your wife will pull a long face for some days, treat you curtly and rebuke the children unnecessarily... Therefore, you are getting ready unwillingly by dressing up again and leaving the book or the newspaper or the preaching patrol *(Gasht)* of the mosque ... if you do not have your own vehicle, then there is extra burden of taxi fares.

Understand well! don't become a stooge in the hands of your wives everytime, it will harm you forever, as you will have to accept their each and every demand though unwillingly and as a result they will get encouragement, when your daughters will see these, they will also try to overpower their husbands. Sometimes it so happen that the wives got the news that their husbands are planning for an outing with their friends... they become agitated, ask their husbands to take them to their maternal aunt or any other relative at once and say there is no planning for us, should we remain in our houses like orphans.

If the husband takes out her to any of her relatives then either the set-up of the house will be ruined or his own programme will get cancelled or postponed. In short, you should not bow down to her demands in such a way that she would overpower you and your programme may be cancelled... Rather live like a man and a head of the family, you are the king of the house so your orders must be effective and she is deputy to help in executing your orders while other members will reap its benefits. Don't be afraid of wife, remain devoted to Allah, read out religious books in the house, pray Allah in the night for the prosperity of your family, consult at times, with the family members of your wife for the reformation of your own house. If you have any complaints from your wife and it is not being reformed, you should tell her father this very complaint of hers.

Most of the times, the groom didn't tell his father-in-law anything. Whereas his wife gives garbled version to her sisters, maternal aunts and mother. These women give

her wrong advices and consequently both the families have to bear its harm. When father of the bride comes to know that his wife has worsen the matter by misguiding the newly wed-bride. He regrets wringling his hands that, if he would have been told earlier, the matter would not have worsen so much. We have came across to many such matters therefore, we request all the grooms, if there is any complain try to solve it yourself otherwise talk to your father-in-law directly and in his absence either talk to your wife's elder brother or any *Mahram.* May Allah give proper understanding to all of us, Amen!

Undoubtedly live in your house like intimate friends with your family members while you must also keep them in awe so that all should be at your call. May Allah be your Guardian, Helper and may He put true love for you in her heart, so that she would obey you happily, Amen!

FAMILY SYSTEM

The culture and civilisation of any society depends on the family life. If there is subversion and consternation in it then the life is deprived of peace though there may be lots of wealth. Today Europe and America are facing this very heinous problem, which are considered enviable by the politically, economically backward and developing countries. Consequently inspite of abundance of wealth and swift materialistic development, the people of these countries are restless. Due to inner anxiety some of them are joining yoga, some of them are becoming drug addict and some of them are committing suicide, if they are unable to avert their restlessness, as a result the number of suicides are increasing in these countries.

Before sometime I was on a visit to Switzerland, my hosts had arranged a car for me whose driver was an educationed Italian and fluent in English speaking. He was with me for quite some days and was an unmarried guy of 40 years. When I asked him the reason of not marrying, he replied that the marriage becomes aimless in our society as loyalty between husband and wife is rarely found because it is only a customary connection to reap financial gains. Most of the ladies get divorced just after their marriage to make their husband insolvent in accordance with the laws of our land. It is difficult to know which lady is marrying to take hold of her husband's property and which to pass her life with loyalty. He was talking wistfully, then he said that, in the Asian countries marriages are done aimfully which causes the emergence of a perfect family with full mutual

understanding, but. Alas! We are *deprived of such families. I asked him, did your parents, brother or sister not help you in finding a good wife? He listened this question with much surprise and said, I don't have parents but brother and sister are there-what is the relation of my marriage with them? Everyone of us solves his problems himself though we do meet occasionally.*

These were the impressions of a driver, he may have exaggerated due to his *personal circumstances but subversion of family* system in *the western countries is a* reality which does not require much arguments as the whole world knows the reality. Intellectuals of western countries are trying to control it but it is deteriorating day by day.

The last president of the former USSR Mikhael Gorbachev is now fully out of world's politics, but his book "Perestroika" which he has written as president, still holds a status of courageous criticism on economic and social system of not only the USSR but also of the whole west. In this book he has discussed the dilapidation of family system tender the heading, "women and family". In the beginning he has written that, undoubtedly this viewpoint of women liberation movement is laudable that men and women should get equal rights. Women should be able to work with man in each field so that our economy may grow. But later on he writes;

We have seen in the last few years that we were unable to draw our attention towards the rights and necessities of women which emerge due to their indispensible conduct as a mother, housewife and an

instructor for children. *But now they are unable to* do *house leeping, to bring up their children and to create a suitable family atmosphere as they became busy in scientific research, productions! services and other creative activities. Now we have come to know that so many of our problems, which are connected with the conduct of children or youth, our ethics, culture and productional activities have emerged as the family relations have weakend and a new irresponsible concept about the family obligations has prospered.*

This is the contradictory result of our sincere and politically sound attempt to give men and women equal rights. Now we have taken steps to control this flaw during our reconstruction. For this we are organizing debates in press, public organizations, factories and door to d°°r debates. While the main theme of these debates is, whic steps should we take to bring back woman to fema iy.

(Perestroika pl 17 ed 1987)

These are the reviews of a political leader in whos society neither there is a concept of religious va ue o ta™„ and famtty rights nor these are deemed to be significant. Therefore his showing of woes on the subversion of family system is not due to any heavenly direction rather, it is due to those harms which he had seen himself in the materialistic life. Being a Muslim, we stand committed not only to outward and materialistic or worldly profit and loss but also to heavenly directions which are o igatory for us in the light of the Qur'an and y Therefore subversion of the fa$_m$,ly system is noton|

loss to our social and economical *life but it is also* against our religion, belief and ideal Muslim society.

Since the western thoughts have penetrated into our social and cultural lives, especially through TV, video and English films, we are accepting these social concepts without any hesitation.

Thank Allah! till now our family system has not deteriorated much but western culture is spreading among us, English movies had spread the western life-styles even in far off places. Our women are being taken out *ol* house and they are being made factors of production by keeping Islamic instructions regarding house and families at a distance. These may be hazarduous for our family system in future. We must check it from today itself by following the Islamic moderate instructions which are neither eastern nor western but revealed by Allah and laid down by a person who was well-aware of human's nature, their present and future.

Hence we are not supposed to be impressed by it rather we have to decide if it is according to our religion or not in the light of the Qur'an and *Sunnat* so as our social life may remain intact.

CONVINCE CHILDREN POLITELY

We humbly request you, if Allah has given you children then it is also a sort of thanksgiving to pay attention to them, patronize them, don't fly into passion over their mistakes, don't beat them but be careful to put your important things in such a place where they can't reach.

Just consider Newton was writing a book since 15 years he moved from his place for sometime at the same nioment his dog's feet touched a nearby candle, it fell down and burnt many pages of the draft. He told his dog astonishingly "How should I treat you?" and started writing again. After some days' hard work he prepared a much better draft than the older one.

So, you should also forgive your children's minor mistakes with an open mind, should not make much noise over their mistakes. Similarly neither be disappointed nor distressed due to their illness, thinking that if there are children in a house, there will be cold, fever and some broken things while any of them will make a noise or disturb in sleeping etc. Accept all these perplexities and hardships laughingly and forget any thing else. Don't disturb yourself, your wife and children remembering the past perplexities.

Remember if the frequently happening brawl and gabble between husband and wife ends, it will be a mercy to these innocent children as they will become confident for being grown up in a loving and peaceful atmosphere and will be far from psychological ailments and tensions.

The children who are brought up in a choked atmosphere, due to the quarrels between their parents, are deprived of self-confidence. They neither express their inner feelings infront of their mother considering her helpless....nor infront of their father considering him a cruel person.... who keep their mother crying won't listen them. While their God-gifted abilities and capabilities come to an end by seeing either their parents quarreling or their mother fearing from their paternal grand-mother and aunts.

We often come into contact with the children of dilTrent national and international schools and madarsas as we ourselves are teachers. We have witnessed that the main reason behind some children's repeated failures, remaining absent from study, being dumb-founded in the class-rooms and non-participation in sports etc. Is that very ailment of fear, chokeness, deprivation of self-confidence and inferiority' complex etc. caused by their quarreling parents.

In reality, if the slap of father and the flowing tears of mother are overtaking the mind of an innocent or brow-beating by father, paternal-grand mother and aunts... sobs of the mother weeping in the kitchen are echoing in the ears of an innocent or the scenes of mother weeping on the prayer-mat in seclusion are in the mind ***ol*** an innocent..... he can never be like other joyous children.

Therefore, for Allah's sake, show mercy to your own children, take care not to be angry due to any negligence or carelessness by your wife and children... if you got angry then for the sake ofyour own children's training and showing mercy to them please keep quiet and try' to settle the matter amicably. At this moment think the goodness of keeping patience and forgiving, if you forgave them, Allah will also forgive you and convince your children politely and give them blessings for future.

TAKE CARE OF CHILDREN'S RELIGIOUS TRAINING

Dear groom..... ***Mia/i is*** such a great blessing that both the husband and wife reap benefit from it by Allah's

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^CZmost important benefit rather its sole '* se 'is ihat both of them are not only saved from sins '"Jyalso fulfil their legal and natural desire in a lawful *' vJ jdtogetchildren as well. When a couple has got the ^ing of children, but they could not take care of them a$ aS ked by the *Shari'at* or intellectually, this couple had n otpaid due regard to them. For example, a mother did not breast feed her child due to any certain reason or did not completed the *Shar'ai* suckling period.

The childrens moral standard..... way of talking, eating and drinking..... insisting unmannerly for a thing seen in another's possession deprave the goodwill of the whole family in such a way that the gossip of this scattered family remain on the theme of all nears and dears' discussion. When the tired husband hears such sentences, "the whole family is unreliable", "how they are bringing up their children" about his family he becomes more dejected. Have you ever pondered over the basic reasons of all these issues? One of the most important reasons is that we are far from our religion, so first of all we must try to create a religious atmosphere in our houses. May Allah guide all of us to abide by the true religion. Second important reason is that we do not pay suitable attention to them, we are not anxious about their bringing up, we do not shower our love or affection on them and we do not pray for them etc. Third reason is that, it is seen is some families that suitable gap is not maintained in between two children. Due to regular deliveries,the mother becomes weak, lean, tired and peevish. Generally it is seen in such house that the mother keeps beating and rebuking these children unnecessarily. She has no work except to suckle the youngest, give feeders

to 3 of them ... give breakfast to her husband .... cook food ... bathe someone ... clean someone .... settle the dispute of someone.... curse someone and sometimes she even tell her husband angrily can't you even take care of any of these, you know only to speak ....as a result there is no trace of children's training.

The day starts with the breakfast at 7 am and the public-kitchen is continued up to 11 pm ..... The condition of the mother is that one child is still in suckling period & she again became pregnant, the milk became contaminated, the youngest is weaned as a result and is becoming thin. Husband's sisters or her own sisters won't prevent, the child who has just started walking on his own, from going to stove or the boiling saucepan while the mother being pregnant can't ascend or descend the steps in a huriy. Another big harm is that in such houses, neither obligatory prayers nor recitation of the Holy Qur'an nor reading the religious books nor bringing the women of the area to the religious fold are taken care of.

If we consider the reality, only having children is not desired rather existence of Allah's chosen slaves is desired. Teaching the children properly is the responsibility of all of us, we must spare some time from our work to train them religiously and read out *Hadeeth* books to them in the evening and try to put Allah's love, grandeur and thoughts of the Hereafter in their hearts.

Remember! to avoid deterioration in the religious training of the children and to keep the mother and baby healthy (baby would suck the mother for complete *Shar'ai*

period and the mother would regain her lost health), keeping suitable gap with mutual consent of the couple is lawful ... So take benefit of this very convenience and *Shar 'ai* facility to show mercy to your family and yourself.

It this condition keeping suitable gap between two child is Mustahab (desirable);

وفي الفتاوى jl خاف من jJjJl السوء في الحرة يسعه Jj*Jl بغير
رضاها لفساد فليعتبر من الاJl Uj j IAp ch; منقطع W j

If there is a strong possibility of the children going out of gear due to deterioration and dissension in the milieu & surrounding (being irreligious)... then Azl (exterior ejection) is legal and it is not necessary to take the wife's permission.

(FatwaAlamgiri-1/235, Shami- 2/412 ,Fat-hul-Qadeer- 2/49)

Similarly, if there is any personal or individual excuse then also it is legal without any abhorrence. For example, the women is too weak to be pregnant or her health is being effected due to regular deliveries or the relations between husband and wife are not cordial and separation is inevitable or a religious and experienced doctor has advised for a certain gap due to caesarean birth, in such cases keeping suitable gap through temporary contraceptive methods is legal. But one should not think, while choosing any contraceptive method, that if the child is born from where he would feed him and from where his sustenance will be arranged, as this thinking is forbidden and against the outright decree of the Holy Qur'an. Allah the Almighty has said;

وَلَا تَقْتُلُوٓا أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا

Kill not your child for fear of want: we shall provide sustenance for them as well as for you. Verily the killing of them is a great sin. (isra-3i)

Similarly giving it a national or social image is against the *Shari'at* and *Sunnat.* In the name of this "gap"causing an upheaval, shouting slogans such as 'from where sustenance will come', 'How the dowry of the girl will be arranged' and 'the country has become a debtor due to population' or shortening the family as fashion, all these are useless and absurd thoughts and due to any of these thoughts, keeping "gap" is not legal.

There is an admitted principle الامور بمقاصدها which means all the matters are in accordance with their intentions, that is if intention is correct then undoubtedly it is legal. If someone is keeping this gap sinisterly and with wrong intention which is not only wrong in *Shari'at* but also an interference in the system of Allah, then certainly it is illegal and forbidden. For more details please contact the religious scholars and *Muftiyan-e-Kiraam* (expounders of the irrevocable code of Islamic law) or consult any of these books; *'Zabt-e-wilaadat ki Aqliwa Shar'ai Haisiyat'* by Mufti Shafi' (Ra) & Mufti M.Taqi Usmani and *'Jadeed Fiqhi Mabahis* 'Volume-1 by Maulvi Mujahidul Islam Qasmi.

DIFFERENCES AND FIGHTS BETWEEN PARENTS

Differences and fights between parents are among the important reasons to keep a child away from the

* ion to be an illiterate and a psychological patient when a child is being brought up tn any house and Hence, sees fjghts, he necessarily wants to be away from the obscure atmosphere of the house and wants to run away from this miserable family to live with his friends. If these fiends are of inferior nature and ill-mannered then this child also becomes mannerless and criminal to be a danger for the whole nation and the country.

Islam has advised the Muslims, desirous of marriage, different ways of selecting a wife through its everlasting and full of wisdom rules and regulations, in the same way Islam has also guided the guardians of the girls to select a husband. The basic purpose of giving these guidelines is that they (husband and wife) should live with mutual consent, love and co-operation to be saved from day to day fights and embarrassments, we have started this book giving all the rules in detail.

DIVORCE AND IRRELIGIOUSNESS ARISING OUT OF IT

The basic factors, which deviate and spoil a child in general are divorce and certain circumstances arising out of it because the divorce brings in separation and misunderstanding between the two families.

It is unanimously decided that, when a child opens his eyes and does not find an affectionate mother or father who would be a caring one, looking after him and fulfilling his wishes then he is necessarily inclined towards crime and other vices. This situation becomes more complicated when a divorced woman marries another man.

After the divorce, the poverty of a mother makes the situation more complicated as she is compelled to go to work in different houses and the children wander here and there in desolation. Vicissitudes of life and dormant troubles make them vagabond as there is none in the house to look after them. Now tell us, what one can hope from such children who neither got the love and care of father nor love, attention and sympathy of mother.

What one can hope from such a child who neither has bread to satiate him nor clothes to cover his body nor a cottage to cover his head or to take rest. In reality under these circumstances one can hope only profligacy or vagabondism from such a child. Only some of these children to whom Allah has shown His mercy, could be saved from being vagabond or profligate but such children are much less in number. He has ordered the husbands and wives to take full care *of their* obligations, duties and to discharge their mutual rights so that such a reproachable situation could not arise.

Among these rights, the husbands are responsible to bear the maintenance expenses of their wives *and children, Allah has* said in the *Holy Qur'an;*

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

"But he (father) shall bear the cost of their (children and wife) food and clothing on equitable terms". (Baqra233)

Imam Muslim (Ra) narrates that the Prophet (pbuh) has said;

اتقوا الله في النساء فإنكم أخذتموهن بأ مان الله واستحللتم فروجهن
بكلمة الله ولهن عليكم رزقهن وكسوتهن بالمعروف

0people! Fear Allah regarding your wives, as you have married them under the protection of Allah and you have made them lawful (for you) by the tvords of Allah so you are responsible for their food and clothes on equitable terms.

(Sahih Muslim. Kitabul-Haj p-397)

One of these rights is that husband should consult his wife in domestic matters, the Prophet (pbuh) has said;

آمروا النساء في بناتهن

Consult the woman (wives) about their daughters.

(Abu Dawood, Kitabun-Nikah H.No.1793)

It means that before the marriage of the daughters, fathers should take permission from their mothers and consult them.

Another right is that the husband should overlook some of his wife's blemishes and faults especially if she has some virtues and good qualities which would compensate these faults and blemishes. The Prophet (pbuh) has said;

yÃMنهرضى منه Lil$ان كره منهن مومن مومنة Sfd}

A faithful man should not keep animosity with a faithful woman, if he did not like any of her habits, he might like another. (Muslim Kitabur-Razaa' H.No.2672)

Another right is that the husband should live with his wife happily, kindly and jestingly because Allah has said in the Holy Qur'an;

وعاشروهن بالمعروف فان كرهتموهن فعسى ان تكرهوا شيئا ويجعل الله فيه خيرا كثيرا

On the contrary live with them on a footing of kindness and equity. If you take a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good. *(Nisa-19)*

Another Hadith, quoted in Ibne-Maja (Hadith No. 1967) and by Hakim, say the Prophet (pbuh) has said;

خيركم خيركم لاهله وانا خيركم لاهلى

"The most eithical man of you is one who is the best of you for his wife, while I am the best of you for my wives.

Imam Bukhari (Ra) and Imam Muslim (Ra) narrates that the Prophet (pbuh) used to show Hazrat Ayesha (mabawh) the dramas going on in the field in front of the mosque. He (pbuh) used to put his palm on the door, while she used to put her face on his shoulder. Imam Tirmizi (Ra) has narrated the Prophet (pbuh) as saying;

اكمل المومنين ايمانا احسنهم خلقا وخياركم خياركم لنسائهم

"A true believer is one, who is most ethical and kind to his wife ". (Tirmizi Kitabul-Eiman H.No.2537)

Hazrat Umar (mabawh), a strict and judicious man ashe is known says that the man should be like a child for his wife in showing love and leniency but when he is with other men he should be a complete man.

Another right is that a man should help his wife in the household works following the Prophet's (pbuh) tradition. Tabrani has narrated that when Hazrat Ayesha (mabawh) was *asked, what the Prophet (pbuh) used to do in the house? She replied,''As you do in* your home, put some thing in its place, help the family members even the servants, chop ment for them and dust the home etc.

These are the important rights of husband and wife prescribed by Islam. If both the husband and wife fulfil these, then unity and kindred will emerge instead of disagreement. The hatred and dislike will be changed into love and affection, the whole family will pass a peaceful, happy and better life. Moreover, it will be absolutely impossible that fee may be an issue which would disturb the family or be offensive or hurt the husband and wife.

If due to immorality or rudeness of man or woman, unity and alliance is impossible and they could not live together then the husband must try to reform her before divorcing by adopting any of these ways;

" Ad7"6 and ""S that this verse is implemented

وذكر فان الذكرى تنفع المومنين "keep advising as it give benefit to the believers"

(Zariyat-55)

2) Sleeping on a separate bed-it is a psychological punishment-she may come to the right way by it.

3) A little beating for admonition, if it is clear that beating will be useful. But one should neither beat badly nor on her face, chest and stomach nor as much that it would leave scars on her body. Beating with these conditions in mind will be a source of admonition rather than a source of hurting and annoying. Meanwhile, we should also keep in our minds that the Prophet (pbuh) has never beaten his wives. Hazrat ibne-Sa'ad (mabawh) narrates from Hazrat Ayesha (mabawh) that the Prophet (pbuh) of Allah had neither beaten a woman nor a sen ant nor any other person except when he was participating in a religious war.

Ibne-Sa'ad again narrates that when a women complained to the Prophet (pbuh) about her husband's beating. The Prophet (pbuh) told the husband;

يظل أحدكم يضرب امرأته ضرب ... ثم يظل ... تحتها

A mart from amongst you beats his wife like a slave, then hugs her and does not feel ashamed.

4) The last way is to make someone a judge (mediator) by selecting from amongst lhe intelligent, sensible and mild tempered relatives of both the families. Who should review the matter minutely and put up some practical suggestions to create unity, alliance and kindred among them.

These solution and suggestions can help in reachina the aim and saving the couple from the ignominy of divorce. Adopting these precautionary measures is necessary so that following verses of the Holy Qur'an would implement.

وَالّٰتِیْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِی الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ
فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ۗ اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ۝ وَاِنْ خِفْتُمْ شِقَاقَ
بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا ۚ اِنْ يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ
بَيْنَهُمَا ۗ اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا ۝

Ts *to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is Most High, Great (above all), if you fear a breach between them twain, appoint (two) arbiters. one from his family, and the other from hers; if they seek to set things aright, Allah will cause their reconciliation: for Allah has full knowledge and is acquainted with all things.* (Niša-34, 35)

If alliance is not possible even after acting upon these given measures then the husband should divorce the women during cleanliness (between two menses) in which he had not copulated with her so that they could return to conjugal life if situation arises.

TALAAQ IS DISLIKED BY ALLAH AMONG LAWFULS

Now we are giving a little description of *Talaaq*, while praying Allah, that such grim situation may not come in the life of a Muslim couple .... Everyone knows how disliked is it ... if it is used wrongly then one can only weep and regret. Regarding this *(Talaaq)* we have two requests from all Muslims.

1) All should try that the matter should not reach to this extent under any circumstances.

2) If the situation worsens and there is no other way except *Talaaq* then for Allah's sake don't take a step hurriedly rather consult the religious scholars and expounders of the irrevocable code of Islamic law *(Mufti)* and act in accordance with what they advise you.

Now we are giving you an excerpt from an article by Mufti M. Taqi Usmani published in the *"Daily Jung"*. May Allah give us proper understanding of our religion Islam, make us to act according to the Holy Qur'an and the *Sunnat* of our Prophet (pbuh) in each and every stage of our day to day life and make us to guide others also on the same, Amen!

BEST WAY OF TALAAQ

I have been connected with family and specially marital disputes of Muslims in different capacities, it pains me to see that ignorance from Islamic teachings has

greased so much in our society that the common issues utich even children knew earlier but now even our elder jonot know. I had seen that many misconceptions are in vogue about *Talaaq* because general people have become ignorant evenofitsprimary decrees. Hence I am giving its detail so that all should know what Islamic *Shari 'at* says about it.

The foremost and major mistake, most of the people think that *Talaaq* is a mode of venting one's spleen. As soon as there happened a difference between husband and wife and matter reached to provocation or spleen, the husband uttered the word *Talaaq*. Whereas *Talaaq* is not an abuse lobe uttered in order to suppress one's anger rather it is the last step of terminating the marital bond. Its results are vety harsh as not only the marital bond is terminated but several problems of family life are also created by it.

Not only Islam has allowed *Talaaq* but has claimed ittobe ct>-Lji yakji also which means it is much disliked ofthe lawfuls by Allah. Since Islam is a natural religion it has not prevented *Talaaq* as sometimes the husband and wife can't live together and there is no other way except peaceful separation between the two because continuance ofthe marital bond in these circumstances can make their lives a nuisance. Therefore, Islam has neither proclaimed it illegal or unlawful nor fixed certain causes which could prevent them completely from being separated if the □ituation arises. Rather, first of all the Prophet (pbuh) has said clearly that *Talaaq* is much disliked of the lawfuls by Allah. Secondly, he (pbuh) has given such directions to us, if we act accordingly then *Talaaq* could become

improbable. Thirdly if *Talaaq* becomes inevitable then he (pbuh) has told us a way which has least flaws. If today, the people would understand these directions and decrees properly. Allah knows, how many of these family disputes and problem would have been solved on their own.

As for the directions given to control *Talaaq*, the first of these is given by the Prophet (pbuh) that is, "if a husband dislikes any of his wife's action then he should consider her virtues also". Which means no one in this world is faultless, if there is any fault in someone he might be having numerous virtues also. One can't solve the problem by sticking to a fault of someone and neglecting his numerous virtues, moreover it is against the justice also. On the other hand the Holy Qur'an has also proclaimed against this decree in these words;

فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّ يَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ۝

If you take a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good. (Nisa; 19)

Another direction given by the Qur'an is that if a husband and wife could not settle their differences mutually and they had tried all the possible ways for it but in vain, then inspite of being separated at once, their families should make two arbiters form among themselves. These two arbiters should try to settle the issue after listening them cool-mindedly, moreover Allah says, if they seek to set things aright, Allah will cause reconciliation between them

(Gist of verse No. 35 from Surah Nisa)

If all these efforts have become futile and there is no other way except *Talaaq*, then Allah has asked the Ashand in the Holy Qur'an to wait for a suitable time. The prophet (pbuh) has said about "suitable time" that it is a time when wife is clean, (not menstruating) and after being clean the husband would not have copulated with her. Therefore, ifthe woman is not "clean" then divorcing her isasin in the STmrz'oh Moreover, if she is in such cleanliness that the husband has copulated with her then also divorcing her is a sin and the husband should wait for the next month in this situation.

There are many expediencies in this method one of these is, that *Talaaq* should not be the result of hatred or dispute. The husband has been asked to wait for a suitable time so that he may consider the whole situation properly. Just as the marriage was done with due consideration, *Talaaq* is also be given with due consideration. It is also possible that, due to this wait, their opinion regarding separation may be changed and *Talaaq* may not take place.

If the in tention of giving divorce is still there in the mind of husband and the suitable time has come then the best way is to utter the word *Talaaq* once only. It will be revocable (not definite) *Talaaq* which means that after the completion of *Iddat* (probationary period) marital bond will get terminatied on its own and both will be free to decide their future.

The benefit of this method is that if the husband, after giving *Talaaq* once, feels that he was mistaken and the situation can be better now, then he can revoke it within

the probationaiy period with these words, *"I revoke Talaaq"* and the marital bond will get refreshed on its own. If the probationaiy period has elapsed and both of them think that they have learnt a lesson to live amicably in future, then they can remarry with mutual understading (but for this new proposal and consent, witness and dower are needed).

If reaping benefit of the given facility the husband and wife had remarried and again they started quarrelling then also the husband should not give *Talaaq* in a haste, rather act according to the given directions. *If he* decides to give *Talaaq* even after acting accordingly he should utter the word *Talaaq* once only this time also. Now the total number of *Talaaq* is two but the matter is still in the hands of husband and wife-the husband can revoke it during the probationary period and afterwards can marry third time by mutual understanding.

This is the method of giving *Talaaq* as told by the Qur'an and *Sunnat.* One can easily guess that how many ways are given is the Qur'an and *Sunnat* to keep the marital bond intact and to save it from being broken. If a person leaps across all the stages then marriage or *Talaaq* is not a game of hide and seek to be continued forever. Therefore, if someone gives third *Talaaq* also then there is no way to refresh the marriage in accordance with the *Shari'at.* Now neither the husband can revoke it nor they can remarry after mutual understanding and they will have to live separately.

A very wrong misconception about *Talaaq* is prevalent in our society and that is, we do not consider *Talaaq* as *Talaaq* if given less than thrice. Peoples' thinking

eral is that if the word ***Talaaq*** is uttered or written "Liwicethen ***Talaaq*** won't happen. Whenever the time of *Talaaq* comes, people don't control themselves with less three considering that it is necessary to use the word ^at least thrice, though as told earlier divorce will happen if some, uses it once only.

According to *Shari'at,* the proper and best way of *Talaaq* giving is to utter or write the word *"Talaaq"* once only, though *Talaaq* will happen in this way also but the chance of refreshing the marital bond remain wide open if situation so arises, whereas using the word *Talaaq* thrice collectively is a sin according to *Shari 'at.*

According to all the four schools of theology, i.e. *Malikite, Shafi'ite, Hanafite* and *Hanbalite,* the punishment of this sin is that there remains no room either for revoking the divorce or for remarrying. The people connected with these schools of theology have to face many difficulties after uttering the word *Talaaq* thrice.Therefore, first of all we have to avert this very misconception about *Talaaq* and proclaim that its best and proper way is to use the word *Talaaq* once only. If the right of husband, to revoke it, is to be withheld then use the word *Baa'in* (irrevocable) with the word *Talaaq* and that's too once only. Now the husband can't revoke it on his own but they can remarry with mutual understanding whenever they wish so.

There is no difference between different schools of theology regarding the word *Talaaq* to be uttered or written only once at atime. Therefore the religious scholars should clarify this *Mas'ala* to the general public.

WILL

Every Muslim men or women should draw up his/ her 'will', special emphasis has been given to it in Hadi th. Especially if someone is answerable to some lapsed prayers or Haj or Zakat which he/she had not paid, in these conditions not drawing will is a sin. He/she will remain at fault till the 'will' is drawn. Therefore, we must draw our 'will' as early as possible.

To know how to draw a 'will' and its detail we can see the book *Tareeqa-e-Wasiyyat.* We are now giving a sample of a 'will' drawn by a husband for his wife and another by a wife for her husband. May Allah help us to take care of His rights *(Huqooqullaalf)* and the rights of other people *(Huqooqul-Ibaad)* due on us and to prepare ourselves for death before its happening, Amen!

'WILL' OF A PIOUS HUSBAND FOR HIS WIFE

Ghazi Anwar Pasha is one of those glorious Turkish soldiers who spent their whole life fighting the enemies of Islam while in the end they were martyred fighting the Russian Bolsheviks. Just a day before his martyrdom he wrote a letter to his wife. It is so instructive and fervid that every youth should read it, summary of this letter is as follows;

Dear Bakhiya,

Allah the Almighty is your Protector-at the moment, your last letter is infront of me and believe me I will keep it embraced to myself forever-though I can't see your face,

Mhmseeingyourfingers moving in between the words *of this letter which used to play with my hair. In the twill h t of the tent, I am seeing your shadow.* s

Ah! You have written that I had forgotten you. I had not cared your love as I am playing with blood and fire after breaking your loving heart and I had not cared that a woman is passing a sleepless night in my separation as *I love only war and sword. But while writing these* words, you would never have thought that how these words-you have written out of true love for me— will break my heart. How can I make you believe that I do not love anything in this world more than you, you are the extremity of my love and I had not loved any except you. Sweetheart! You can ask me precisely this question, then why I am separated from you?

Listen I am not separated from you because I want worldly wealth or ascend the throne as my enemies ave h proclaimed. I am separated from you as an obligation o f Mlah the Almighty has brought me here-there is no obligation bigger than Jehad fwar> in the way of Allah-this is the obligation which can make a human entitled to the paradise. Thank Allah! I am performing this not merely having its intention. Though this separation is torturing me butl am very happy as only your love can become a trial for my determination and intention. Many many thanks to Allah that I have succeeded in my trial and given priority to the w and taee Of Allah over my love and myse lf Yon ^"•''obetuwandtankAllah for this Y°U

Jehad with sword is not for you but still it j obligatory for you, no Muslim whether men or women i s exempted from Jehad-your Jehad is to give priority to His love over your love and yourself and strengthen the real love of your husband.

Listen! Never pray that your husband would return to you from the battlefield in any way-it will be the prayer of selfishness and Allah will not like it-though you can pray that may Allah accept the ***Jehad of your*** husband and return him victorious or he would become a martyr.

Dear Bakhiya! How auspicious the moment will be when this head, you were describing it as a handsome one, will be separated from the body. The foremost desire of Anwar is to get martyred and be resurrected with Khalid-bin-Waleed (mabawh). This world is transitory and death is certain then why one would fear death?

When one has to die, why one should die lying on a bed. In reality the death of a martyr is not a death rather it is an eternal life. Bakhiya! Listen my will, if I got martyred then many' my younger brother Noori Pasha. After you he is more loving to me. I want that after my death, he may remain in your service faithfully.

My second 'will' is that you have to tell my life-story to all the children you bear and send them to the warfield to serve Islam and the country. If you had not done these, I will be displeased with you in the *Jannah.*

My third 'will' is that you are supposed to help and be a well wisher of Mustafa Kamal Pasha forever as Allah

has given the liberation n"IK country in his hands. Weii

dear Bakhiya, Good Bye! Allah knows, why I feel that this

My last letter for you as I may be martyred tomorrow..

iouhave to keep patience...instead of lamenting on my

martyrdom you are to be delighted as my being a martyr is

aglorytoyou.

Bakhiya ! Good Bye. I embrace you *in my* thoughts..... *Insha Allah* we will meet in the *Jannah* to live together forever.

Yours

ANWAR

(Taken from Turkan-e-Ahrar by A.M.Siddiqi 127-130, Lahore edition)

Note: When this letter was written M.K. Pasha was tarn only as a warriorof Islam and he had not taken any anti-lslamic steps till then.

'WILL' or A riovs wife for her husband

A Muslim wife should apologize to her husband and try to please him as much as she has troubled or hurt him or fell short of his rights. As the Prophet (pbuh) has said, if a woman dies while her husband is agree with her, she will enter the paradise.(Tirmizi, Kitabur-Razaa' Tohfatul-Ahwazi 4/325)

t org.^ti''Vt^)'\v'f'shou'dseekhOThusband's and tS shortfalls done the in earlier marital Uf

Whereas she i s n C and s^ould try to please him fully

Ot supP°sed 10 °bey him if he asks to do

what the Prophet (pbuh) has prohibited and if he asks not to do what the Prophet (pbuh) has ordered to do. To know and fulfil the rights of husband, the Muslim wives should read Bahishti Zevar and Tohfa-e-Khawateen. Similarly each wife can use the following sentences while drawing her 'will' with certain changes according to her state of affairs.

1) Thank Allah. I am not habitual of nail-polish, if ever I had used it then I used to clean it either before bathing or making ablution. If I die and polish is still there, then clean it before giving me bath as neither the bathing will be correct nor the funeral prayer, therefore take special care of it.

(Ahsanul-Falaawa Babul-Janaa'iz 4/237)

2) A pious wife should try to make her sons and grand-sons Qur'an-conners and practicing religious scholars, while she also should try to make her daughters and grand-daughters religious and incite them to learn and teach the Arabic language. She must write this in her 'will'. If her sons and daughters are grown up, then she must point out in her 'will' that, I could not make you Qur'an-conners and religious scholars, it was my fault, but you are supposed to make your children Qur'an-conners, religious scholars, preachers of Islam and its true servant.

If she still has small sons, she must try to make them Qur'an-conners and draw up a 'will', when you grow up and I am not in the world then you must act according to my 'will' to be Qur'an-conner, religious scoholar, warrior and a preacher of Islam in the world.

3) Dear husband, please marry again alter iny eat d h for the peace of mind, management of the house an d specially to be saved from sins.

4) Keep praying for me.

5) Please waste my photos if there are any by mistake other than my passport and identity card, so that my sin may also perish with my death.

6) When the children attain the marriageable age. marry them simply after consulting our elders, taking care of children's approval and doing *Istikhara* specially while marrying daughters look for good-mannered boys. Remember! Our sons-in-law should be religious.

7) Remember to arrange separate house for the daughters-in-law just after their marriage, nowadays being constant in relation with real mother-in-law is difficult, if she is step-mother-in-law then what will happen, while the sufferer will be our son only.

8) Therefore, by organizing a simple marriage ceremony and by saving money from other needless customs, arrange a separate house for the son and his wife with the money saved thus. You would see its better results.

Your life partner

Note: Every Muslim either men or women must draw his ***I*** her 'will' after reading the bo^k" ***Tareeqa-e '*rasiyyat".***

SUMMARY

Now we are giving the gist of this very book in points, so that you may read this book again and again to mould yourself accordingly

1) Husband and wife can't become one unless they are pious, so try to be pious and make your wife pious.

2) Try to marry with simplicity you will see a lot of blessings and happiness *Insha Allah.*

3) Settle for *Mahr-e-Fatmi* (131 *Tolas* & 3 *Mashas* which equals to 1530 grams approximately or its price) and try to pay it at once, it will be much better for you.

4) Never demand dowry, it is against the men's dignity to ask or long for financial assistance from the wife. Whatever you have to ask, ask from Allah.

5) Try your best to live separately, in today's era, living together didturbs the atmosphere of the house. We have seen so many houses where brothers were living with complete intimacy but after their marriages they don't like to see their brothers due to their wives' instigations. Therefore, it is better to live separately, though it is a small rented house, than to live together. Due to irreligiousness in our houses, the elder or younger daughters-in-law being involved in jealousy, hatred and back-biting create differences between brothers. When the new generation sees

unpleasant atmosphere of the house they become effected by different spiritual and psychological ailments.

6) The best amulet and remedy of creating love with wife is to safeguard your eyes. One, who sees those disliked by Allah, can never love his wife sincerely though she may be intelligent or beautiful, so you must safeguard your eyes.

1) Remember 1 it is the nature of a woman that she is pleased whenever she is praised so praise her to enjoy a happy married life. Moreover, by praising her many internal problems and complaints will be dispelled.

8) When certain disputes of husband and wife were analysed, it was found that the disputes start when husband goes out for work and when he comes back. So take care of these two times and don't give *Satan* a chance to instigate you. Remember! disputes between two Muslims avert the blessings of Allah.

9) Ask your wife to give gifts to your mother from time to time and send cooked food also while living away from her. You also try not to meet her empty-handed. If you are living together, don't let your mother feel that you love your wife more than her.

10) Remember! Children are children don't consider them elder, don't quarrel over them with your wife. Assume the charge of the house for a dav.

Insha Allah you will come to know how your children are. Similarly, for the sake of your children's training and caring for the health of mother and baby keep suitable gap between two children or elongate this gap due to any Shar 'ai excuse.

QUESTION PAPER

1 tar Wands! Read the following questions at *last three times giving full* concentration to these every *lime. Then reply the questions cool-mindedly. If your insweris in affirmative give ten numbers otherwise give , xro.lfyou are a little doubtful then give 5 numbers. There isspace for answers* and number after each question.

Quel: Do you wake up your wife lovingly, after offering Fq/r prayer, reciting the Holy Qur'an and telling beads to offer prayers alongwith your children? Do you take your elder children to the mosque to offer *Fajr* prayer with *Takbeer-e-Oola* (initial takbeer) and congregation?

Answer:……..

Numbers: ……

Quel: Do you accompany your wife with Shor *at* **.hXorito your financial capacity for le.al msement in a month or tw?o.**

Xnswer: ……..

Numbers: ……...

Quel: is there daily arrangement of ***Ta'leem*** (reading out any book of Ahaadeeth) in your house attended by all family members except non-Mahram women who either listen from the veil or the separateh?3/4women would do ***Ta'leem***

Answer:.....

Numbers:.....

Que4: Do you take your wife to any religious gathering for women or to attend the reforma! recountals of righteous preceptors?

Answer:.....

Numbers:.....

Que5: Do you ever convince your wife politely, lovingly and leniently after some time (period between two prayers) inspite of rebuking or scolding or Allah forbid beating at once, whenever your sister or mother complain ofher to you?

Answer:.....

Numbers:.....

Que6: Have you ever told your wife the benefits and excellence of overlooking and having patience wisely and prudently whenever she complains about your mother or sister, inspite of saying any unsuitable words to them ? Have you told your wife to study *'Islaahi Khutbaat'* by M.T.Usmani?

Answer:.....

Numbers:.....

Que7: If your family is living jointly with your

parents, brothers and sisters and discords are happening each day. Have you ever tried to live separately though it is rented house or to separate at least your kitchen?

Answer:.....

Numbers:.....

Que8: Do you send your wife and children, at times to see your parents, brothers and sisters? Do you send gifts to them?

Answer:.....

Numbers:.....

Que9: Have you drawn your own 'will' and persuaded your wife and parents to draw theirs? To draw the 'will' how many times have you read *Tareeqa-e-Wasiyyat* and *Ahkaam-e-Mayyat?*

Answer:.....

Numbers:..... .....

QuelO: Do you give your wife monthly pocket-money according to your financial capacity without seeking its account from her?

Answer:.....

Numbers:.....

Quell: Are your children getting religious **and** worldly education in a religious atmosphere? If no, then

think about it from today itself, pray Allah and consult the religions scholars.

Answer:.....

Numbers:.....

Quel2: Do you take care of praying besides convincing your wife and children due to any fault of theirs in a preaching way instead of a dialectic way, so that Allah may make them a mean of satisfaction for you? How many times have you offered the prerequisite prayer *(Salaatul-Haajat)* for this?

Answer:.....

Numbers:.....

Quel3: Do you ever praise your wife's make-up or good dressing or putting things in order or diligently cooked food, though unwillingly so that she may be encouraged and satisfied?

Answer:.....

Numbers:.....

Quel4: If your marraiage is not much older, are you using any temporay contraceptive method to keep suitable gap between two children with these intentions, after cousulting some reliable religious scholars, such as;

a) baby and mother may remain healthy

b) parents may concentrate on each children individually.

c) the second may born when the first would complete his/her suckling period and starts doing some of his/her natural demands.

Answer:.....

Numbers:.....

Quel5: If you have children, do you forgive their faults with the intention that;

a) Allah will also forgive yours

b) they will start loving you truly

c) they won't consider you a cruel. Similarly, if they really had done a harm then instead of rebuking or beating do you take such steps so that, such harm could not be done again?

Answer:.....

Numbers:.....

Quel6: If you and your wife are fully faithful to each other then are you offering the thanks-giving prayers?

Answer:.....

Numbers:.....

Quel7: If, Allah forbid, you airs with your wife then

do you intend to act according to ***the directions given in*** this book alongwith praying? Are you consulting the religious scholars regarding ***this?***

***Answer:*.....**

Numbers:.....

Quel8: Have you ***intended not to tell your wife a*** secret either of your previous ***life or of your family*** members due to which a major dispute or ***discord can*** happen between you and your wife?

Answer:.....

Numbers:.....

Quel9: Do you belive in this idiom, ***"provide all*** amenities but be a strict disciplinarian"? Which means are you having a special and necessary 'awe' over your wife and children to make them cultured, disciplined and act according to the decrees of Allah and His ***Prophet*** (pbuh) inspite of fulfilling their all legal wishes according to your financial capacity, enduring their coquetries and helping them in the house-keeping.

Answer:.....

Numbers:.....

Que20: قُوٓا اَنفُسَكُم وَاَهلِيكُم ۔ لِ ' ۱ ۔ ۔ ۔

your wife to be correct, have you ever taken the responsibility ot all the works of the house (changing the clothes of younger children, readying the elders for the school, cleaning the house and working in the kitchen etc.) and found yourself according to your own high standard. If you have never taken the responsibility' then do these house-keeping works for three days only and reply will you still ask your wife all these?

Answer:.....

Numbers:.....

Dear husband! Get this question paper electrostated and write the answers in a separate note-book, then count the numbers you obtained but think before answering, if your answers are wrong then you are deceiving yourself and not us. Therefore give correct answers thinking that, if you are asked these very questions after death, will your answers will be the same?

If your obtained marks are 230 then you are a successful husband, we pray Allah that He may bestow you peace and tranquillity in this world and the Hereafter and He may solve all the problems of your marital life. ***If*** your marks are less than 200 then you need not to worry as after some hardwork and patience ***Insha Allah*** you will also be counted among the best husbands in the eyes of Allah and His Prophet (pbuh).

If your marks are less than 100 then you should be annoyed and worried about your worldly life and the Hereafter. First of all pray Allah to ready you, so that you preform the matters you are lacking in, then resolve not to hurt your wife and children in future and preach these among others. Insha Allah, Allah will avert these shortcomings in you.

Allah forbid, if your marks are less than 50 then offer theprayer ofrepentence (Salaatut-Tawba) at once and seek Allah's forgiveness imploringly of your shortcomings and mistakes. Resolve anew not to commit such mistakes in future and consult expert religious scholars and preceptors. While in the end, thank Allah as much as possible, as Allah has shown you the path of righteousness through this book and you got the opportunity of repenting.

This is our wish that, may Allah create much more sincerity, sympathy, love affection in between the Muslim couples of the whole world, Amen!

About the Translator

This book (originally written in Urdu, Tohfa-e-Dulha, by Maulvi Haneef'Abdul Majeed) has been rendered into English Language by Mohammad Saleem, eldest son of a renowned Islamic Scholar Late Maulvi Shameem Qasmi, Ex-Principal of Madrasatul Uloom Hussain Bakhsh, Delhi.

Having the religious background and curiosity to learn, he did M. Phil in Arabic language from University of Delhi, and was awarded Gold Medal for his Post Graduate Degree in Arabic. Later he joined Zakir Hussian College as part-time lecturer of Arabic.

Keeping in mind the need of the hour where a common man does not have enough time to consult the religious scholars to resolve the pity things in day today life, he has used very common and easy language to understand and resolve himself.

Please pray for the writer, translator, publisher of the book and all those preceptors whose work or saying had been used in this book. May Allah the Almighty bless all of you for this.

Amen!

This book "A Gift for Muslim Groom" is the translated version of "Tohfa-e-Doolha" by Muhammad Haneef Abdul Majeed.

The book deals with; identifying the Islamic responsibilities of a husband towards his wife, persuading him to pay heed to her rights, loving and respecting her, pleasant ways of ignoring her mistakes and saving his wife from the disobedience of Allah, the topic assigning her thoughts for all the relatives and women of the area to act upon the complete religion. Likewise laying down Muslim psychological principles to escape all the tensions, worries and confusions between the husband, wife, mother, daughter and sister-in-law in such a way so'as to create prosperous and satisfied society.

A Muslim groom, after praying, should read this book by the intention to act upon it, so that Allah the Almighty with His grace may create true and hearty love, affection and intimacy in between the married couples, Amen!

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